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The Ethiopic Didascalia

TRANSLATIONS OF CHRISTIAN
LITERATURE . SERIES IV
ORIENTAL TEXTS

THE
ETHIOPIC
DIDASCALIA

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LIST OF SYMBOLS AND ABBREVIATIONS
EMPLOYED, CHIEFLY IN THE FOOTNOTES

A. B. C. D. E. represent the five MSS. of the Ethiopic Didascalia in the British Museum, viz. :—Orient. Nos. 752, 793, 797, 798, 799.

P=The MS. used by Platt.

Pl=Platt.

AC=Apostolic Constitutions.

[ii. 3].—Numbers so prefixed indicate the corresponding chapter of AC (according to Funk's numeration).

Arabic (I), Arabic (II) refer to the first and second recensions of the Arabic Didascalia.

The letters *a*, *b* after the number of a chapter refer respectively to the first and second parts of the chapter in question.

cf. before a biblical reference indicates that the Ethiopic version only agrees partially with the original.

In O.T. references I have followed the LXX. (Swete's edition) except in the names of the books of Samuel and Kings.

INTRODUCTION

GENERAL CHARACTER OF THE WORK.

THE Ethiopic Didascalia, the concluding part of which is translated in the present work for the first time, is one of the least known of a number of more or less similar documents that have come down to us from comparatively early times. It has been preserved for us by the Christian (Monophysite) Church of Abyssinia, whose liturgical language to the present day is that which is generally known as Ethiopic, but more correctly as Ge'ez. Bishop Wordsworth, in speaking of an earlier form of the Didascalia, has described it as "a somewhat rambling discourse on Church life and society." The same description well suits its later descendant.

After a brief Introduction, in which it is said that the work is a message to the Church from the Twelve Apostles assembled in Jerusalem, together with Paul, the Apostle of the Gentiles, and James, the Bishop of Jerusalem, it proceeds to deal with questions of morality, laying special stress on the duty of studying the Scriptures and on the strict observance of the Seventh Commandment. Next comes a statement as to the mutual duties of husband and wife, which is followed by several chapters dealing chiefly with the offices and duties of Christian ministers (Chapters iv.-xii.). A chapter follows in which Christians are for-

bidden to take part in any of the assemblies of the heathen, or to be spectators in theatres. In Chapters xiv.-xxi. the duties of widows, and of the Church towards them and orphans, are the chief subjects mentioned, but certain regulations are incidentally introduced describing the method of baptism, and forbidding laymen and women to baptize. The duties of fathers towards their children and of masters towards their servants are next dealt with in Chapters xxii.-xxiii., and then comes a brief chapter about vows of virginity and the age at which they should be made. A long chapter follows, which commences with instruction as to the duties of the faithful towards martyrs and confessors, but ends with a long disquisition on the final resurrection. Another chapter (xxvi.) also has as its title, "Of the Martyrs." The next two chapters contain general precepts of morality, with special warning to avoid all connection with idolatry. The observance of the feasts of Christmas and Epiphany, and of the fasts of Lent and Holy Week, is then enjoined in a long chapter, into which is introduced an account of our Lord's trial, sufferings, and death. This is followed (Chapter xxx.) by instructions as to the proper method of calculating the date of Easter. Warnings against heresy are the subject of the next three chapters, and these are followed by a chapter which begins with injunctions about the respect that is to be shown to the faithful departed, and ends with a statement of the Christian Creed.

Up to this point, our work, speaking generally, runs on the lines of the earlier works which are similarly named, but from this on, its subject-matter is additional. The remaining chapters contain the substance of Book vii., 1-46, of the Apostolic Constitutions in an abridged form. There is one fairly long omission (Book vii., 18-26) which, as we shall see, is probably due to accident. This means that the first part of these chapters contains an expanded version of the beginning and end of the Didache, but that the middle part of that treatise, which deals with the "way of

death,"¹ and with the administration of baptism and the eucharist, is omitted. The rest of the work, except the final chapter, is almost entirely liturgical, consisting of prayers, some to be used at baptism, and others on occasions not specified. The last chapter contains a list of the bishops who were ordained by the Apostles, followed by a brief doxology.

This brief outline of the contents of the work, which does not attempt to do more than touch on its salient features, will be sufficient to show that Bishop Wordsworth's description is quite applicable.

The Church Orders in General.

It has been already mentioned in the preceding section that the Ethiopic Didascalia is only one out of a large number of kindred documents. These are all similar to one another in dealing with certain phases of Christian instruction and worship. From this they are generally known by the common name of *Church Orders*. Their respective dates are often very uncertain and their mutual relationship is in many cases a matter of dispute. Though they are similar, they do not all cover the same ground, but certain types may be distinguished amongst them according to the subject-matter which they contain, or rather, according to the way it is presented, for the subject-matter frequently overlaps.

The *Church Orders* which are the representatives of the first type are distinguished from those of the other types by being, not continuous treatises, as the others are, but rather collections of canons on divers points, and of forms of prayer for use on different occasions. It is a common opinion that the *Church Orders* of this type have as a basis a lost work of Hippolytus, Bishop of Portus, who is known to have written a book, entitled *The Apostolic Tradition*. Whether this opinion

¹ It is a remarkable coincidence, but possibly an accidental "way of death" (*cf.* Maclean's one, that the Ethiopic *Apostolic Handbook*, etc., p. 27).

be correct or not, it is generally admitted that the various members of this group which are now extant are all descended from some one original. The best known representative of a second, but a much smaller, group of these *Church Orders* is the Didache of the Twelve Apostles, which was discovered nearly half-a-century ago, and published by its discoverer in 1883. The Didache is in itself a composite work. Its first five sections incorporate an older document, a Treatise on the Two Ways. This treatise is no doubt the ultimate basis of the *Church Orders* belonging to the second group.

A third group includes those works which are extant in various languages bearing the common title of Didascalia. It is to this group that the Ethiopic Didascalia, or, at least, the greater part of it, belongs.

The most comprehensive of all the works to which the name *Church Order* may be applied is the Apostolic Constitutions. This in its present form consists of eight books, which date probably from the last half of the fourth century. It belongs to no special group, but contains elements which cover the same ground as all the groups already mentioned. That this is so can be seen at a glance from the following list, which is given by Bishop Maclean in his valuable handbook on *The Ancient Church Orders* (p. 2):—

- “(a) Canons of Hippolytus.
 Egyptian Church Order.
 Ethiopic Church Order.
 Hauler's Verona Latin fragments, part 3.
 Testament of our Lord.
 Apostolic Constitutions, viii., 3-46.
 Constitutions through Hippolytus.
 Appendix to Arabic (and Ethiopic?) Didascalia.
 Sahidic Ecclesiastical Canons, 64-78.
 Syriac Octateuch, Books iv.-vii.
 Ethiopic Statutes, 53-72.
- (b) Didache, or Teaching of the Twelve Apostles.
 Apostolic Church Order.
 Apostolic Constitutions, vii., 1-32.

- (c) Apostolic Constitutions, vii., 33-viii., 2.
- (d) Didascalia, early forms (Syriac, Latin).
 Apostolic Constitutions, i.-vi.
 Ethiopic Didascalia.
 Arabic Didascalia.”

This list is quoted, not only because it shows that the Apostolic Constitutions contain elements of all the groups, but because it requires alteration in some not unimportant details.

Assuming that it is correct in other respects, it must be corrected in some of its references to the Ethiopic Didascalia and to its sister, or perhaps parent, version, the Arabic Didascalia. The two points that need correction are (1) that it takes no notice of the second recension of the latter; and (2) that it labours under a misconception as to the contents of the former.

It will be seen by what follows in the present Introduction that the changes that are necessary are these:—

- (1) Under (a), the eighth line should read—
 Appendix to Arabic Didascalia (I).
- (2) Under (b), two additional lines should be added—
 Ethiopic Didascalia, xxxv.-xxxvii.
 Arabic Didascalia (II), xxxv.-xxxviii.
- (3) Under (c) again two additional lines are needed—
 Ethiopic Didascalia, xxxvii.-xliii.
 Arabic Didascalia (II), xxxvii.-xliii.
- (4) Under (d), the last two lines should become three—
 Ethiopic Didascalia, I.-xxxiv.
 Arabic Didascalia (I), i.-xxii., xxiv.-xxxiv.
 Arabic Didascalia (II), i.-xxxiv.

The Church Orders Known by the Name Didascalia.

It will have been noticed from the list already given that treatises are extant in various languages, called by the name of Didascalia. These are the descendants, directly or indirectly, of a Greek work now lost, which belongs in its original form probably to some part

of the third century A.D. The earliest of these is the SYRIAC Didascalia. This was described, and parts of it were translated, by Bickell in 1843, in his *Geschichte des Kirchenrechts* (I., pp. 148-159), but the Syriac text was first published in 1854 by P. A. de Lagarde, who also attempted to restore the original Greek.² A Syriac text of another recension has more recently (1903) been edited and translated by Mrs. Gibson.³ This edition is based on a manuscript discovered in Mesopotamia by Dr. J. R. Harris. The Syriac Didascalia is also accessible in the Latin version given by Funk in his *Didascalia et Constitutiones Apostolorum* (1905), in the French version of F. Nau (1902), and in the German version made by Flemming (1904).

The Syriac version is not divided into books, but into chapters. In Lagarde's edition the number of these is twenty-six, in Mrs. Gibson's twenty-seven, the difference being due to the fact that, in the latter, one chapter is sub-divided. The subject-matter of the Syriac Didascalia is the same as that of Apostolic Constitutions, i.-vi., with some additions and changes of order. A "preface," which is not found in the Constitutions, is contained in Mrs. Gibson's edition, but not in Lagarde's.

Some fragments of an old LATIN version of the Didascalia, which contains about one-third of the whole work, were published by Hauler in 1900.⁴ These Latin fragments lack any division into chapters, which would seem to show that the original was without any such division. They correspond with portions of Apostolic Constitutions i.-vi., and viii.

Of the ARABIC Didascalia, there are two recensions in existence. The first,⁵ which is divided into thirty-nine chapters, corresponds with the first six books of the Apostolic Constitutions, with some omissions,

² *Analecta Antenicæna*, II., *fragmenta Veronensia latina*. Lipsiæ, MCM. 225-338.

³ *Horæ Semiticae*, I. and II.

⁴ *Didascaliæ Apostolorum* and to the second as Arabic (II).

⁵ I refer to this as Arabic (I)

notably v., 13-16 and vi., 7-29, and many changes in the order of the subject-matter. It contains, however, the "preface" and six additional chapters. Of these latter more will be said further on. This recension, in some form or other, is found in all the manuscripts of the Arabic Didascalia, with one exception. This is a manuscript belonging to the Museo Borgia, discovered by A. Baumstark, who has described it at some length in the *Oriens Christianus*, III. (1903), pp. 201-8. The recension in this manuscript follows the Apostolic Constitutions exactly as to order of subject-matter, containing the first six books complete, and also the whole of the seventh book with the exception of Chapters 47 and 48. It lacks the six extra chapters found in the other recension, but, like it, contains the "preface." It is divided into forty-four chapters. This manuscript is also important because it contains at the end the information that the Didascalia was translated from Coptic into Arabic by Abû Ishâq in the year 1295 A.D. As some of the manuscripts of the other recension are known to have been in existence shortly after this date, it is probable that we have to do with two independent versions of a COPTIC Didascalia.

No Arabic text of the Didascalia has as yet been published, though Platt, in his edition of the Ethiopic, printed the Arabic of the "preface" and the first chapter. This "preface" and the six additional chapters above-mentioned as belonging to the first recension are given by Funk in a Latin version made for him by Socin. The extra chapters are not found in either recension of the Syriac Didascalia, though the "preface" is found, as already noted, in Mrs. Gibson's edition.

The ETHIOPIC Didascalia, or rather a portion of it, was published by T. P. Platt with an English translation in 1834.⁶ He obtained the Ethiopic text, which he edited and translated from a single manuscript,

⁶ *The Ethiopic Didascalia, or the Church of Abyssinia*, London, 1834.
the Ethiopic version of the Apostolical Constitutions received in

which had been brought from Jerusalem by the Rev. William Jowett, and presented to the British and Foreign Bible Society. This manuscript was, unfortunately, defective. Not only is a leaf lost in the middle of its sixteenth chapter, but also it breaks off abruptly in the middle of a word in Chapter xxii.⁷

It is perhaps not unnecessary to emphasise the fact that Platt's edition contains little more than half of the Ethiopic Didascalia, as its imperfection in this respect has been somewhat overlooked in recent references to the work. For example, in the edition of the Syriac *Testament of Our Lord*, published in 1902 by Cooper and Maclean, the Ethiopic Didascalia is alluded to (p. 18) as if the whole work were known. Similarly, Dr. O'Leary, writing in 1906,⁸ not only says (p. 24) "an Ethiopic version of the Didascalia was published by T. P. Platt," but even speaks (p. 25) of the "two last chapters of the Ethiopic," as if the work were complete in Platt's edition. Also, in Bishop Maclean's handbook, already referred to, though it is mentioned on pp. 22 and 32 that the end of the Ethiopic Didascalia is wanting, yet earlier (p. 10) its publication is alluded to as if it were a complete whole. In reality, as already said above, very little more than half of the Didascalia is contained in the edition in question.

Another misconception that has prevailed since the publication of Platt's edition concerns the contents of the version. Platt had noted that the titles of the twenty-two chapters of his manuscript agreed in most cases "with the canons of the Didascalia as given by Ludolf from Wansleb," and therefore not unnaturally drew the conclusion that his manuscript "contained the very document of which Ludolf had spoken" (Intro., p. ix.). Besides this, he printed in his Introduction (p. xv.) the table of the canons which Ludolf gives. Amongst the canons of this list are six whose titles agree with those of the six additional chapters of the

⁷ That is to say, chapters xvii and xxiii of the present edition. ⁸ *The Apostolical Constitutions and cognate documents*. S.P.C.K. 1906.

first recension of the Arabic Didascalia. Five of these are as follows:—

- (25) De structura Templi et ejusdem Heikel.
- (27) De ordinatione episcoporum.
- (28) De oratione episcoporum cum ecclesiasticis.
- (29) De jejunio episcopi.
- (30) Continet mystagogiam seu doctrinam occultam quam apostoli docuerunt.

Five chapters⁹ of the Arabic Didascalia (I) correspond with these titles. The conclusion has therefore been drawn that the portion of the Ethiopic Didascalia wanting in Platt's edition would probably be found to contain these chapters. It will be seen from the present translation that this is not the case, and that the Ethiopic Didascalia follows the lines, not of the first, but of the second¹⁰ of the two Arabic recensions. It contains, that is to say, not the substance of Apostolic Constitutions i.-vi., together with the six extra chapters, but the substance of Apostolic Constitutions i.-vii., with the exception of the three short chapters at the end of Book vii.¹¹

From the foregoing description of the contents of these different versions, it will be seen that there were current in early times works of varying extent bearing the common name of Didascalia. Neglecting, for the sake of greater simplicity, the differences between the two Syriac recensions, we can put the facts thus:—

DIDASCALIA.	APOSTOLIC CONSTITUTIONS.
Syriac.	i.-vi.
Latin (incomplete).	i.-vi., viii.
Arabic (I)	i.-vi., and six extra chapters.
Arabic (II)	} i.-vii.
Ethiopic.	

⁹ These five chapters are closely akin to part of the *Testament of our Lord*.

¹⁰ Of this second recension Funk writes (Vol. I., p. xliii): Haec recensio haud dubie primigenia est.

¹¹ The only omission of any length is the passage vii., 18-26. It will be seen below (p. xviii) that this is probably an accidental omission.

What conclusions are to be drawn from these facts with reference to the relation of these works to one another, and to the Apostolic Constitutions in their present form? In a positive way there is perhaps not much that can be inferred, except the fact that the Syriac Didascalia, or rather its lost Greek original, is the basis of all. For further positive conclusions we need to know more about the two recensions of the Arabic; we need editions, or at least translations, of both¹² to see how far they agree together in the part (Apostolic Constitutions i.-vi.) which they have in common, and also how each of them is related to the complete Apostolic Constitutions.

In a negative way, however, it would seem that we can say that the end of Apostolic Constitutions vii. should not be considered, as it very often has been, the composition of the editor of the complete work. We find in Arabic (II) and in the Ethiopic not only those chapters (1-32) of Book vii. which are an expansion of the Didache, but also the concluding part, with the exception of some short chapters.¹³ Is it not then more likely that Books i.-vi., vii., 1-46, 49, existed as a complete work, an extension of the original Didascalia, and that this was afterwards joined to Book viii. by the editor of the Apostolic Constitutions? Baumstark is probably not far wrong when he writes (*Oriens Christianus*, 1903, p. 208): "I cannot help drawing the conclusion that the enlarged Διδασκαλία τῶν Ἀποστόλων (i.-vi., vii., 1-46, 49), and the Διατάξεις τῶν Ἀποστόλων, that is, originally, only Apostolic Constitutions viii., are two fundamentally independent works, the latter having had its origin in Syria, the former completed in Egypt; and that we owe to the editor of the Apostolic Constitutions not much more than their union, the insertion of

¹² According to Baumstark, in the above-mentioned article in the *Oriens Christianus* (1903), Arabic (II) is wonderfully true to the Greek, so much so as to

be of great importance for a critical edition of the Greek text.

¹³ Three are wanting in the Ethiopic; two in Arabic (II).

vii., 47-8 and the division i.-vii. into separate books."¹⁴

Details as to Contents and Divisions of the Ethiopic Didascalia.

The Ethiopic Didascalia, complete so far as we know it, is contained in five¹⁵ manuscripts of the Oriental Collection of the British Museum, viz., Nos. 752, 793, 797, 798, 799. All these date from the early part of the eighteenth century. All but one (No. 798) agree in the division into forty-three chapters. With a few verbal differences, the titles also of the chapters agree in all the five British Museum manuscripts, except that No. 798 agrees with Platt's manuscript in joining together under one title the chapters numbered iv. and v. in the other manuscripts. The titles of the chapters in the kindred Arabic (II) also agree on the whole with those found in the Ethiopic manuscripts.¹⁶

These forty-three chapters correspond, as has been already mentioned, with the first seven books of the Apostolic Constitutions, with the exception of the last three, or possibly only the last two, chapters of Book vii. This Book contains forty-nine chapters. Chapter 46 ends with a quotation from Matt. xxviii., 20, "Lo, I am with you all the days, until the end of the world. Amen." Chapter 47 gives a version of the *Gloria in excelsis*, beginning with "Glory be to God on high," and ending with "by whom glory and honour and worship be to thee." In the Ethiopic we find the same quotation from the Gospel, and following it are the words, "Glory be to God to whom be glory and honour for ever and ever and ever. Amen and Amen. So be it. So be it." These words are most naturally taken

¹⁴ As has been already mentioned, all the Didascaliae except the Latin are divided into chapters. But whether they were already so divided when the division into books was

made can hardly now be known with certainty.

¹⁵ Dr. O'Leary (*Ap. Const. and cognate documents*, p. 25) omits No. 798.

¹⁶ For the differences see below p. xix.

as a doxology concluding the work, but it is just possible that they are a fragmentary form of Chapter 47.¹⁷

In the body of the work the only chapters of Apostolic Constitutions i.-vii., 46, which have nothing to correspond in the Ethiopic Didascalia as it is now found, are: i., 9; ii., 48, 52; vii., 13, 18-26. Of these, the only long omission is vii., 18-26. Whatever may have been the cause of the omission of this section from our present texts, it seems clear that it was originally contained in the Ethiopic Didascalia, or, at any rate, in the version from which the Ethiopic is derived. The title of Chapter xxxv. (Ethiopic) is "Of toil and thanksgiving." The mention of "thanksgiving" points to the fact that the chapter originally contained that portion of Book vii., namely, Chapters 25, 26, which treats of the eucharist. Besides this, Chapter xxxvi. of the Ethiopic version obviously requires something to lead up to it.

If this deduction be correct, then the Ethiopic Didascalia runs almost exactly parallel with the first seven books of the Apostolic Constitutions. The only addition is the "preface," found also, as already stated, in both of the Arabic and one of the Syriac versions. The portions which correspond will appear readily from the following table:—

AP. CONST.	MSS. ABCE. ¹⁸	PLATT.	ARABIC (II)
i. 1-4	i.	Introduction	i.
i. 5-7	ii.	i.	ii.
i. 8-10	iii.	ii.	iii.
ii. 1-14	iv. v.	iii.	iv.
ii. 15-21a	vi.	iv.	v.
ii. 21b-25	vii.	v.	vi.
ii. 26-30a	viii.	vi.	vii.
ii. 30b-37a	ix.	vii.	viii.
ii. 37b-53a	x.	viii.	

¹⁷ Or of Chapter 49, in which case the correspondence with Arabic (II) would be even more complete.

¹⁸ MS. D. agrees with Platt

as to division and numeration of chapters as far as Chap. xiv. (Platt). From that to the end it agrees as to division, but not as to numeration, with ABCE.

AP. CONST.	MSS. ABCE.	PLATT.	ARABIC (II)
ii. 53b-54a	xi.	ix.	ix.
ii. 54b-61	xii.	x.	x.
ii. 62-63	xiii.	xi.	xi.
iii. 1-8	xiv.	xii.	xii.
iii. 9	xv.	xiii.	xiii.
iii. 10-12a	xvi.	xiv.	xiv.
iii. 12b-20	xvii.	xv. xvi.	xv.
iv. 1	xviii.	xvii.	xvi.
iv. 2-4	xix.	xviii.	xvii.
iv. 5	xx.	xix.	xviii.
iv. 6-10	xxi.	xx.	xix. xx.
iv. 11	xxii.	xxi.	xxi.
iv. 12-13	xxiii.	xxii.	xxii.
iv. 14	xxiv.	—	xxiii.
v. 1-7	xxv.	—	xxiv. xxv.
v. 8-vii. 17	xxvi.-xxxv. ¹⁹	—	xxvi.-xxxv.
vii. 18-21	wanting.	—	xxxvi.
vii. 22-35 ²⁰	xxxvi. xxxvii.	—	xxxvii.
vii. 36-46	xxxviii.-xliii.	—	xxxviii.-xliii.
vii. 49	wanting.	—	xliv.

The titles of the chapters of the second recension of the Arabic Didascalia, in so far as they differ substantially from those of the present edition, are here subjoined:—

ETHIOPIC.	ARABIC (II)
v.	Not reckoned as a separate chapter.
xxi.	xix. (title as in Eth. xxi.).
	xx. That the faithful should contribute for the maintenance of the poor.
xxv.	xxiv. (title as in Eth. xxv.).
	xxv. That the whole human race will rise at the resurrection, both righteous and sinners.
xxvii.	xxvii. That we should shun evil deeds and lying words especially on days of public worship.
Nothing parallel . .	xxxvi. Of the way of death that consists in evil deeds

¹⁹ The title of xxvii is different in Eth. and Arab.

²⁰ Eth. lacks vii. 22-26, but divides the remainder into two chapters.

ETHIOPIC.		ARABIC (II)
		and leads those that walk therein to destruction.
xxxvi. xxxvii. ²¹ ..	=	xxxvii. Of baptism.
xl. (no title in Eth.)	=	xl. The prayer which the newly baptized pray.
Nothing parallel ..	=	xliv. Thanksgiving after meat.

The Method of the Present Translation.

Of the five manuscripts above-mentioned, one has been selected as the basis of this translation, viz., Orient., No. 752. Since a critical edition of the Ethiopic text has not yet been published, since, indeed, only little more than half has been printed, it appeared better to follow the text of a single manuscript throughout. The manuscript named has been chosen for the purpose, not only because it is written in a very regular and clear hand, but also because, on comparing its readings with those of two of the other manuscripts in the earlier part of the unedited portion of the work, it was found to have what seemed a better text. The later comparison of its readings with those of Platt's text seemed to confirm this opinion.

The titles of the chapters have been collated throughout in all the other four British Museum manuscripts. Three of these have been found to agree in all the titles, with a few verbal differences; the fourth to agree in all but one.

The translation divides itself naturally into two parts, each of which required somewhat different treatment. The first comprises that portion (Chapters i.-xxiia) already edited and translated by Platt; the second the rest of the work, now translated for the first time. In the first part I had before me a double text—that already printed and the text of Orient. 752. I have followed the latter in nearly every case of divergence,

²¹ These chapters, owing to the long omission in the Ethiopic version, contain only the latter part of Arabic (II) xxxvii.

mentioning in the footnotes those places where the printed text appeared preferable. For the convenience of those who have not a copy of Platt's edition, I have also noted, except in trivial points, the variations of reading between the two texts.

I have not followed Platt's translation slavishly, even where there is no variant. It will be clear from every page to anyone who compares the two translations that I have used my own judgment—whether for better or worse, let others judge.

In the concluding portion (Chapters xxiiib-end) I have translated directly from the manuscript, consulting the others (chiefly E.) in some cases of difficulty. Such comparison did not give much help. This is scarcely to be wondered at, considering the state of the Ethiopic text. Those who have worked through Platt's translation know that he frequently abandons the attempt to extract an intelligible sense from the readings of his manuscript. Some of his difficulties are removed by the readings found in the manuscript from which I have translated. Many, however, still remain. Many must also remain in the latter part of this work. Some of these may doubtless be solved, whenever a critical edition of the Ethiopic text is made, should it ever be thought worth while to make one.

In spite of these uncertainties, which do not affect the main bulk of the work, the present edition may, it is hoped, be useful in at least two respects, the nature of which has been already indicated. It will show, first, what the contents of the Ethiopic Didascalia really are, and, secondly, the intimate relationship between it and one (the earlier) of the two Arabic recensions.

I have not attempted to discuss the question whether the Apostolic Constitutions are the source of the Ethiopic Didascalia, or whether they are a compilation, one of whose elements was the Greek original of the Ethiopic. The latter opinion seems to me more likely, if only for the fact that the Ethiopic Didascalia contains no part of Book viii. Nor, again, have I attempted to decide from what version, if any, the Ethiopic was

made. Platt argues frequently in his notes as if it were made from the Greek, Funk holds that it was made from the Arabic. The enigmatical word "nipilobanos," which is found in the "preface," points to the fact that a Coptic version lies somewhere behind the Ethiopic, and the same may probably be said of the equally strange word "'äbibolosawi," which is found in the title of Chapter xii. Both of these words I have referred to in the additional notes. I may add here that, whenever in the footnotes I have seemed to allude to a Greek original, I must not be taken as meaning more than that Greek original, which, somehow or other, lies behind the text.

In the translation an attempt has been made to give a literal version of the original. This will account for some obvious deficiencies of style. The redundancies of Ethiopic in such matters as pronouns and connecting particles have been in nearly every case represented in the translation. Words that are enclosed in round brackets are those which, having nothing to correspond in Ethiopic, seemed necessary in an English version to convey the sense. Words or phrases marked †† are those in which some departure has been made from the reading of the original. Words have been enclosed in square brackets when the reading seemed out of its proper place, or the corruption so deep-seated as to defy any attempt at emendation.

Some points of detail may be briefly mentioned. There is always a difficulty in translating from Ethiopic in the case of the divine name. The language has a word meaning literally "the Lord of the earth" which is used for "Lord" and "God" alike. When the context does not make clear what the translation should be, sometimes the corresponding passage of the Apostolic Constitutions suggests the translation. When the word occurs in biblical quotations, I have followed the reading of the LXX. or the Greek N.T. In cases of doubt I have preferred to render "God." In introducing quotations, the words "he said" seem sometimes to be used in an impersonal

way. I have therefore, when the context did not require something different, used the words "it is said." The name given to the second order of Christian ministers is in some places "priests," in others "presbyters." Although the words seem to be used synonymously, I have adhered everywhere to the literal translation. In this I differ from Platt, as also in the point that follows. I have rendered the word "saitan," wherever it occurs, by Satan, and the Greek word "diabolos," which is also used in Ethiopic, by "devil." Proper names, biblical and other, often assume strange shapes in Ethiopic, as the language is not well adapted for transliteration of Greek words. I have followed the usual forms, without, as a rule, giving any indication of the Ethiopic spelling. Somewhat similar has been my treatment of the word "fasika." It has become the fashion to translate this and the corresponding words in other languages by "Pascha." I have adhered to the translation "Passover," which is more intelligible and means precisely the same. I notice that Mrs. Gibson has done the same in her translation of the Syriac Didascalia.

In some places the word "Law" will be found printed thus with a capital letter. In these it is a translation of the Ethiopic "'orit," which answers in some ways to the Hebrew "Torah," but has a wider reference, being applied not only to the Mosaic Law, but also to the books, collectively and separately, of the Octateuch.

I have transliterated comparatively few Ethiopic words. In places where I have done so, the vowels should be considered *long*, unless marked *short*.²²

For convenience of reference I have prefixed to each section the number of the corresponding chapter of the Apostolic Constitutions, enclosing each number in square brackets, *e.g.*, [ii., 2].²³

Scripture references have as a rule only been given when the words are introduced as a definite quotation.

²² This is contrary to the usual method, but seems more convenient as the majority of the vowels are long.

²³ As to these I have followed Funk's divisions.

THE ETHIOPIC DIDASCALIA

CHAPTER I.

THE DOCTRINE OF THE DIDASCALIA OF THE FATHERS, THE HOLY AND PURE LIGHTS OF THE WORLD, THE APOSTLES.¹

IN THE NAME OF GOD THE FATHER ALMIGHTY AND OF HIS ONLY-BEGOTTEN SON JESUS CHRIST, AND OF THE PARACLETE, THE HOLY SPIRIT.

WE,² the Twelve Apostles, ministers of His only-begotten Son Jesus Christ, being gathered together in one place in Jerusalem, the city of the great King, and with us our good and holy brother Paul, the Apostle of all the Gentiles, and James, the brother of our Lord, who is the bishop of this city³ of Jerusalem, have ordained this right doctrine, and have appointed⁴ degrees of offices⁵ for the Church, according to the pattern of that which is in heaven; and we charge each one of you severally, with thanksgiving for that our Lord Jesus⁶ hath called us to His glory. The bishop is in the likeness of the shepherd of the sheep, and the presbyter in the likeness of a teacher, and the deacon as a minister, and the sub-deacon, behold, he is as the same; and the reader also, and the skilful singers⁷ . . . and the rest of the people as those who hearken to the word of the Gospel, and, moreover, understand the

¹ A. adds: Their prayer and their blessing, and the mercy of their God be with their beloved Wäld Säala, and with us for ever and ever. Amen.

² See Add. notes.

³ P this one city.

⁴ P this right faith. We have appointed.

⁵ P degrees (and) offices.

⁶ P adds: Christ.

⁷ See Add. notes.

word of admonition. For thus have we ordained ^a the law for the Church, (even) this book of admonition, which we have written, and have sent with Clement, our ministering brother, into the world, that men may walk according to the commandment of the Churches which are under heaven, and may have perfect understanding, that, when they have heard these commandments which are ^b written therein, they may find life eternal, honour and glory from our Lord Jesus Christ, who hath bestowed on us this mystery which is from Himself. But those who keep not His law shall be cast into the fire which is not quenched, and their abode also shall be in the fire of Gehenna for ever, as it is written.

[AC. i.] But apostles and presbyters and all the people, who have believed ¹⁰ in the name of ¹¹ our Lord Jesus Christ and work righteousness and peace, shall find compassion and mercy from God the Father, the Ruler of the whole world, and His Son Jesus Christ, and shall come to knowledge of Him in the Holy Church of God. And those who serve Him shall be a pure and elect ¹² vineyard, and shall find life eternal by this faith, and victory by the Holy Spirit; and shall be strong by the power of Jesus Christ and the faith ¹³ of Him who hath redeemed them by the sprinkling of His holy and precious blood, and hath bestowed on them the privilege ¹⁴ that they should call on the Almighty, that He should be their Father and their God and their Friend, and that they should be fellow-heirs and joint-partakers of His Holy Son. Hearken to the holy admonition, ye who receive at the commandment of our Saviour the words of the Gospel and His glad tidings. ¹⁵ which is full of glory.

[i., 1.] O ye children of God, keep ¹⁶ His commandments and do ¹⁷ His will; but if there be anyone that seeketh ¹⁸ to follow after sin and that

^a P found and ordained.

^b P heard this which is.

¹⁰ P who believe.

¹¹ P omits: the name of.

¹² P adds: and holy.

¹³ P fear.

¹⁴ Lit. glory.

¹⁵ P the glad tidings of His word.

¹⁶ P adds: His word and.

¹⁷ P adds: His law and.

¹⁸ P desireth.

doeth all things that are not pleasing to God, he shall be numbered with those who transgress His law and His commandment. And now I say unto you, keep far from injustice and oppression, and desire not to take for yourselves the portion which is greater and (to leave) to your neighbour the less. For it is written in the law, saying, "Thou shalt not desire thy neighbour's wife, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything; none of the possessions of thy brother," ¹⁹ nor anything like thereto; it ²⁰ is adultery. But if there be anyone who desireth to do thus in the lust of his heart, he shall be far from God, (even) ²¹ our Lord Jesus Christ, to whom be glory with His Father and the Holy Spirit, for ever and ever. Amen. For He teacheth us and giveth us understanding and strengtheneth us by the Holy Spirit, that He may fulfil ²² the law, in which it is written, saying, "Thou shalt not commit adultery, but I say unto you, everyone who hath looked upon a woman and lusted after her hath committed adultery with her" ²³ already in his heart." ²⁴ And he also who desireth to do thus shall be condemned with the adulterers. And, behold, he that thinketh in his heart, and desireth to take unjustly his (neighbour's) ox, or his ass, or his field, and continueth so to do, ²⁵ shall be numbered with the adulterers. For the prophet saith, "Woe unto them that join house with house and unite field with field, and hedge with hedge, that they may take what is not theirs." ²⁶ And again it is said, "Know ye who dwell on the earth that this word was heard in the ears of the Lord of Sabaoth." ²⁷ And in another place ²⁸ also it is said, "Cursed be everyone ²⁹ that stealeth his neighbour's landmark, and the people shall say, So be it." ³⁰ Wherefore Moses saith, "Desire not

¹⁹ Ex 20, 17; Dt 5, 21.

²⁰ P for this.

²¹ P and.

²² P adds: the prophecy and.

²³ P omits: with her.

²⁴ Mt 5; 28.

²⁵ On this phrase see Pl's note *in loco*.

²⁶ Isa 5, 8.

²⁷ Cf. Isa 5, 8f.

²⁸ P in the law.

²⁹ P he.

³⁰ Dt 27, 17.

thy neighbour's landmark and take not away the law which thy fathers ordained."³¹ Because of these things come fear, and death, and trouble; and judgment from God shall find those who do thus. But such as hearken to the word of God, and keep His glorious³² law in faith, shall find compassion and mercy. For it is said, "What thou hatest for thyself, do not to thy neighbour."³³ And as thou dost not desire that any other should look upon thy wife to lead her astray in sin, so likewise do not thou look upon the wife of another with evil thoughts. And as thou dost not desire that another should take thy garment, so likewise do not thou take the garment of another. And as thou dost not desire for thyself cursing, and reproach, and beating, so likewise do not thou thus unto thy neighbour. [i., 2.] But if there be anyone who hath cursed thee, do thou bless him; for it is written in the Book of Numbers, "Blessed be those that bless thee, and cursed be those that curse thee."³⁴ And, moreover, it is written in the Gospel, "Bless them that curse you, and pray for them that oppress you; and do good to them that hate you, and render not evil to them that oppress you, but bear with them patiently."³⁵ For the Scripture saith, "Take not vengeance on thine enemy for the evil which he hath done against thee; and for this cause the Lord will help thee, and bring judgment upon thine enemy."³⁶ For it is said in the Gospel, "Love your enemies, and pray for them that persecute you, that ye may be the sons of your Father who is in heaven, for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and unjust."³⁷ Beloved, let us understand these commandments, that we may be sons of light.

[i., 3.] Bear patiently with one another, O ye³⁸ sons of God. And let the husband also bear patiently with his wife, and not be haughty or false; but let him be merciful and upright, and cherish her alone in love

³¹ Cf. Dt 10, 14.

³² *l.it.* bright.

³³ Tob 4, 15 (16).

³⁴ Nu 24, 9.

³⁵ Mt 5, 44; Mk 6, 28.

³⁶ Cf. Prov 20, 12.

³⁷ Mt 5, 44f.

³⁸ P adds: sons of light and.

and humility. And let him not take pleasure in, nor desire, another woman, lest she lead him³⁹ astray unto evil. But if thou committest adultery, and doest thus, thou shalt surely die, and the wrath of God shall come upon thee; and thou shalt be condemned with a bitter condemnation. But if thou thinkest evil⁴⁰ in thy heart, and committest not⁴¹ adultery with her, it shall be sin unto thee. And if thou hast prepared and adorned thyself, that the wife of thy neighbour may love thee, thou hast erred and hast become a stumbling-block unto her, and made her to commit adultery. And for this cause condemnation shall come upon thee, for God saith, "Thou shalt not desire," and "Thou shalt not commit adultery."⁴² For⁴³ thou hast led her astray to love thee by the beauty of thy youth, and by the charm of thy face, and for this cause thou hast become a partaker with her in the work of sin and thy⁴⁴ curse. Wherefore it is meet that thou shouldest pray to the Lord thy God, that all this sin find thee not out. But thou oughtest in purity to please God, that thou mayest find rest and life eternal before God. For it is said,⁴⁵ Let not the hair of thy head grow long, but cut (it) and purify thyself, that thou mayest serve God and not be separated from Him. But do not thou anoint thyself with perfumed ointment, nor clothe thyself with gorgeous apparel to lead women astray, nor vaunt thyself, nor become an occasion of sin, but seek purity and well-doing. And thou, O man of God, let not the hair of thy head grow long; plait (it) not, nor curl (it), for all this is a sign of impurity and adultery. For it is written in Deuteronomy,⁴⁶ "And thou shalt not put on a garment which is woven with wool and flax: thou shalt make for thyself a twisted fringe for thy garment."^{47, 48} But we ought not to shave our beards, nor to change the nature of man into another fashion.

³⁹ P to lead her.

⁴⁰ A omits: evil.

⁴¹ A omits: not

⁴² Ex 20, 17; 20, 13.

⁴³ P But if.

⁴⁴ P the.

⁴⁵ This is a mistake. There is no quotation in AC.

⁴⁶ P adds: saying.

⁴⁷ P omits: for thy garment.

⁴⁸ Dt 22, 11f.

And if thou doest thus, thou art a transgressor of the law and far from God, who created thee in His image and His likeness. But if thou desirest to please God, do no evil, and put far from thee ⁴⁹ all that thy God hateth.

[i., 4.] And be not a drunkard, and walk not in the streets with the adulterers without wisdom and knowledge, but labour and live by the work of thy hands; and seek to do all that is pleasing to God; and remember the word of our Lord Jesus,⁵⁰ and follow Him at all times. For the Scripture saith, "And who readeth his law day and night; whether in the way, or in the house, or while thou sleepest, love the Lord thy God with all thy heart, and with all thy mind and with all thy strength,"⁵¹ that thou mayest find from Him compassion and mercy.

CHAPTER II.

THAT THE RICH OUGHT TO SEEK TO KNOW ¹ THE PROFIT OF THE SCRIPTURES AT ALL TIMES IN THE STRENGTH OF THE HOLY SPIRIT.

[i., 5.] But if thou art rich, and hast no need of the art and labour of thy hand, wherewith to earn thy bread and livelihood, be not slothful, nor sit idle, but go to the faithful, and sit with them, (even) with them that are united with thee in faith; and speak with another of the word of life, and read what is in the Book of Kings ² and the Prophets, and sing a psalm of praise, and hearken to the word of the Gospel, which is the fulfilment of the whole law.³

[i., 6.] And keep far from all service of the gods of the Gentiles; and take no heed of any ⁴ words of vanity which profit not, and seek no other law, nor false prophets who change and corrupt the faith. What then art thou unable (to find) in the law of God, that thou

⁴⁹ P adds: evil and.

⁵⁰ P adds: Christ.

⁵¹ Ps 1, 2; Dt 6, 5ff.

¹ P omits: to know.

² P the law of the Scriptures, the Kings. PI mistranslates.

³ P omits: law.

⁴ P omits: any.

shouldest seek after the learning of the Gentiles? But if thou desirest to know ⁵ the power of the interpretation of the Scriptures, seek out the Book of Kings: and if thou wishest to find out the power of the wise and their teaching, thou hast the prophets, Job and Solomon. These are they that are full of wisdom, and thou shalt find knowledge in them. These, more than all teachers, shall make understanding to increase, for their word is the voice of the Lord God, who alone is all-wise. And if thou desirest a song, thou hast the Psalms of David. And if thou desirest to seek ⁶ to understand the creation of the world and the generation of the first fathers, thou hast the Law.⁷ And if thou desirest to know wisdom and doctrine, thou hast the book of the law, which is full of the glory of the Lord God. Keep far, then, from ⁸ works of evil, and from the doctrine of Satan, and the word of vanity, which is not in the law; but read what is in Deuteronomy,⁹ that thou mayest understand and know the glory of God, who hath saved thee from many snares of Satan. For the Saviour came not to destroy the Law and the prophets, but to fulfil them, and to loose the bonds which are in Deuteronomy, and to bring men to a spiritual teaching. Wherefore He calleth us, saying, "Come unto me all ye that are troubled and heavy laden, and I will give you rest."¹⁰ And thou, when thou hast read the Law and the prophets and (the Books of) the Kings and the Gospel, shalt understand how many were the righteous men who have reigned ¹¹ and pleased God in their lives, and for this have found life eternal; and also thou shalt know how many evil kings have transgressed ¹² through lack of understanding. These have perished and been destroyed by the stroke of the judgment of God,¹³ and have lost eternal life. And knowing this, thou shalt be

⁵ A adds: to read.

⁶ P omits: to seek.

⁷ PI translates: Books of Moses. The word has a wider meaning.

⁸ P adds: all.

⁹ See PI's note.

¹⁰ Mt 11, 28.

¹¹ P adds: in righteousness.

¹² P adds: the commandments of God.

¹³ So P. A reads: of the anger of judgment.

strong in the right faith, and shalt find grace and favour with our Lord ¹⁴ Jesus Christ, for thou art one of His members.

Moreover, when thou desirest to bathe, enter not into the bath where the women bathe, lest they see the beauty of thy youth, and the charm of thy flesh, and stumble because of thee, or thou thyself sin and fall by reason of them.

[i., 7.] O my children, let us hear and understand the word of the Holy One, which saith, "Keep ye my commandment; say unto wisdom, Thou art my sister, and make knowledge thy friend,¹⁵ that she may keep thee from the strange and evil woman, even if she bring unto thee words of allurements. For from the window of her house she looketh down on the streets, and if she see one of the foolish children, a youth that lacketh knowledge, who walketh in the corners of the ways of her house, and talketh in the darkness of evening,¹⁶ when the quiet and darkness of night come on, then the woman lighteth upon him having the adornments of adultery, which excite¹⁷ the hearts of the youths. She is flighty and wanton, and in her house her feet rest not; and for a short while she wandereth abroad, and for a while in the streets, and in every corner she lieth in wait. And she laid hold on him and kissed him, and with a face without shame said unto him, I have a peace-offering; to-day I pay my vow; therefore I came¹⁸ to meet thee; desiring thy countenance I have found thee. I have spread my bed with fine linen, carpets from Egypt I have strewn; I have sprinkled my bed with saffron, and my house with cinnamon. Come, let us enjoy ourselves with kisses until the morning, and let us revel in love. For my husband is not in my¹⁹ house; he has gone on a far journey, taking a bag of gold in his hand; after many days would he return to his house. And she led him astray with many words, and drew him on with the

¹⁴ P omits: our Lord.

¹⁵ Lit. townsman.

¹⁶ P of the night at evening.

¹⁷ Lit. make to fly. A translation of ποιεῖ ὑψιταροῦναι.

¹⁸ P adds: forth.

¹⁹ P him.

snare of her lips, and he followed her in the wicked²⁰ blindness of his heart."²¹ And furthermore it is said, "Look not on an evil woman, for honey floweth from the lips of an adulterous woman, which for a time is sweet to thy throat, and afterwards thou shalt find it more bitter than gall, and sharper by far than a two-edged sword."²² And again it is said, "Keep thy way from her, and draw not nigh to the door of her house, lest thou give thy life to others, and thy livelihood to them that are without mercy; lest strangers be filled with thy strength, and thy labour pass to the house of another; and thou shalt repent afterwards when thy flesh (and) thy body are²³ weakened, and thou shalt say, How have I hated instruction, and mine ears are turned from reproof, and I have not hearkened to the voice of them that gave me commandments,²⁴ who admonished me and taught me, nor caused mine ear to attend: I have been well nigh in all evil."²⁵ And now also I say unto you, Choose out²⁶ all the good things which are written in the Holy Scriptures, that we may not neglect these witnesses,²⁷ and turn aside unto a multitude of words, but may be strong in²⁸ faith, and in doing good. And let us keep far from all evil-doing, and be pure from all evil²⁹ (and) uncleanness before God, that we may find life eternal.

CHAPTER III.

THAT WIVES OUGHT TO OBEY THEIR HUSBANDS AND WALK IN TRUE WISDOM.

[i., 8.] LET the wife obey and¹ be subject to her husband, for "the head of a wife is her husband," and the head of the man that walketh in the

²⁰ P adds: desire of his soul and the.

²¹ Prov 7, 4ff.

²² Prov 5, 3f.

²³ P the flesh of thy body is.

²⁴ P omits: that gave me commandments.

²⁵ Prov 5, 8ff.

²⁶ P adds: for you.

²⁷ P this witness.

²⁸ P adds: the right.

²⁹ P omits: evil.

¹ P omits: obey and.

way of righteousness is Christ; and "the head of Christ is God" the Father, who is above all, who was and is to come, the Creator of all, with His Son our Lord Jesus Christ, to whom be honour, greatness, and majesty and glory.² Ye women also obey your husbands, and be in subjection with humility and honour and the fear of God; and delight your husbands with good service, that ye may find favour with them, as we said before. For thus saith the wisdom of Solomon, "If any man have found a brave³ woman, she is more precious than a jewel of great price. She that is such—the heart of her husband trusteth in her; she that is such—good spoil⁴ will not be wanting. She helpeth her husband with good in good, and not with evil in evil (in) her life; who cardeth⁵ wool and flax, (and) hath wrought with her hands (that which is) good. She is as a ship which tradeth afar; and she gathereth for herself all riches. And she riseth up by night, and giveth food to her household, and their tasks to her handmaidens. She saw a field and bought (it); with the fruit of her hands she planted a⁶ possession. She firmly girded her loins, and put forth her hands to the work. She tasted that labour is good, and her lamp goeth not out all night long. She stretcheth out her hands to what doth profit, and her arm is strong to spin. And she opened⁷ her hands in mercy⁸ to the needy, and the palm of her hand is stretched out⁹ to the poor. And her husband hath no care about his house, even if he tarrieth long anywhere. All her household are clothed;¹⁰ double cloaks of fine linen and purple she made for her husband, and for herself she made garments. And her husband becometh notable in the gates, when he sitteth in the assembly¹¹ with the

² P greatness and glory and honour.

³ Or, strong. LXX γυναικα ἀνδρῶν.

⁴ P good is the spoil, it.

⁵ This is the meaning of the word according to Dillmann. LXX μνησμένη.

⁶ P her.

⁷ P stretched out.

⁸ P omits: in mercy.

⁹ P is open.

¹⁰ The punctuation follows the LXX.

¹¹ So P; A reads: in the gates and the assembly.

elders of the land. Linen garments she made,¹² and gave (them) away, and girdles for the Canaanites. And her mouth she opened according to the law, and set a fence¹³ for her tongue. With strength and beauty was she clothed, and rejoiced in the latter days. They that enter her house are many: she hath not eaten the bread¹⁴ of idleness. She openeth her mouth in wisdom, and according to the ordinance of the law; and her almsgiving hath brought up children and enriched (them), and her husband hath praised her. Many daughters have obtained riches,¹⁵ and many have done mightily, but thou excellest and hast surpassed them all. Flattery¹⁶ is deceitful, and beauty is despised, for a wise woman shall be blessed, and she that feareth the Lord shall be extolled. Give her of the fruit of her lips, and let her husband be praised in the gates,"¹⁷ that ye, O women, may know that a woman who loveth her husband shall find honour and blessing and compassion with the Lord God. Take heed and understand, O woman, that desirest and¹⁸ wishest to be faithful, that thou mayest please the Lord, vaunt not thyself, nor adorn thyself for another man; and clothe not thyself with gorgeous apparel, nor put sandals on thy feet for show, as the harlots do to lead (men) astray: but keep thyself from all evil-doing and adultery, lest by thee other men offend. Obey thy husband rather, and show kindness¹⁹ unto him. But if thou desirest to walk about in the assembly and the streets,²⁰ to ensnare the souls of many, then judgment from God shall come upon thee, and thou shalt be as one that hath no hope, as when a wicked man falleth into great affliction, and bringeth on himself disgrace, and dishonour,²¹ and sorrow. In like manner a wicked woman bringeth²² on herself dishonour: and as, a lion that lieth in wait

¹² So P; A adds: for her husband.

¹³ Pl translates: rule. Greek τείνειν.

¹⁴ Lit. wheat.

¹⁵ P omits: many

¹⁶ P knowledge.

¹⁷ Prov 31, 10ff.

¹⁸ P omits: desirest and.

¹⁹ Greek ἀφάειν.

²⁰ P in the midst of the streets.

²¹ P omits: and dishonour.

²² P draweth.

and rendeth, so she ensnareth fools, even as it is written, saying, "As moths (destroy) a garment, and as decay a tree, so sorrow wasteth the heart of a man."²³ And furthermore it is said, "It is better to dwell in the wilderness, than that thou shouldest dwell²⁴ with a quarrelsome and talkative and passionate woman."²⁵ And now also I say unto you, O Christian people, look not after nor follow adulterous women. But it is right for faithful women to veil themselves in purity, not seeking to enhance the beauty of their faces with dyes and painting and adornment, which have no profit, on the form which God created. Let them not do thus, but when they walk in the way let them incline their heads, being veiled.

[i., 10.] And take heed to yourselves, ye faithful women, and speak no (word of) hate to anyone, but above all (not) to your husbands. O ye good and gentle²⁶ women, worship God with joy and gladness; and ye also, our children and our brethren²⁷ and kinsmen and beloved, seek after the precious wisdom that adorneth our life,²⁸ and enlighteneth our hearts, and bringeth us close to God, and winneth for us an entrance into the Kingdom of heaven in life eternal and rest.²⁹

CHAPTER IV.

OF BISHOPS, PRESBYTERS, AND DEACONS.

[ii., 1.] OF bishops we have heard thus from our Lord Jesus Christ, that the shepherd of the sheep who is ordained bishop of¹ all the Churches must needs be blameless, pure and good,² who thinketh not on the care of this world, who is full fifty years old, who hath

²³ Prov 12, 4.

²⁴ P omits: that thou shouldest dwell.

²⁵ Prov 21, 19.

²⁶ P adds: and virtuous.

²⁷ P our brethren and our children.

²⁸ Or, as P1: directeth our course aright.

²⁹ P in eternal rest.

¹ P in.

² P good and pure.

passed the strength of youth, who is not a slanderer,³ nor one that speaketh lies amongst the brethren. For the Gospel saith, "For every word that a man speaketh thoughtlessly, he shall give account in the day of judgment, that it may condemn him."⁴ And furthermore it is said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."⁵ Wherefore it is meet that he abound in all good things. But if he be not learned, let him be prudent and intelligent, of middle age. But if the city be a small one, and there be not found therein one (thus) fitted for the office of bishop,⁶ and there be found among the young men one prudent and wise, though his years are (but) few, and if those who know him bear witness that he is worthy to be ordained bishop,⁷ if he have lived from his youth perfect in the works of the holy and humble fathers,⁸ and walketh in the way of righteousness, tried in every work, and if (men) bear witness to him that he is perfect, let him be ordained in peace. For Solomon also when but twelve⁹ years old became King over the people of Israel; and † Joash †⁹ too became ruler when he was seven years old and afterwards in the eighth year he reigned in righteousness. For the Lord¹⁰ spake by the mouth of Isaiah the prophet, and said, "To whom shall I look, but to him that is meek and humble and quiet, who trembleth at my word?"¹¹ and again it is said in the Gospel, "Blessed are the meek,¹² for they shall inherit the earth."¹³ Let him therefore be merciful, for it is said, "Blessed are the merciful, for they shall obtain mercy."¹⁴ Let him therefore be a peacemaker, for it is said, "Blessed are the peacemakers; they shall be called the children of God."¹⁵ Let him be pure of

³ P1 omits in translation: fathers, perfect and humble. who is not a slanderer.

⁴ Cf. Mt 12, 36. P by it he shall be condemned in the day of judgment.

⁵ Mt 12, 37.

⁶ P pope (Eth. papas) and bishop.

⁷ P in the works of the holy

⁸ Cf. 1 K 2, 12 LXX (cod A).

⁹ See Add. notes.

¹⁰ P adds: God.

¹¹ Isa 66, 2.

¹² A adds: in heart.

¹³ Mt 5, 5.

¹⁴ Mt 5, 7.

¹⁵ Mt 5, 9.

heart, without revenge and evil and unrighteousness, for it is said, "Blessed are the pure in heart; they shall see God." ¹⁶

[ii., 2.] Let him, then, be spiritual, and watchful ¹⁷ to do good, neither insatiable nor passionate, nor a drunkard, nor vindictive, without hatred and strife, not haughty, nor a lover of money, nor a reviler; neither let him exalt himself, lest he fall into the snare of Satan; for everyone that hath exalted himself shall be abased, and he that humbleth himself shall be raised to honour. And let such a one be ordained bishop who hath married one elect wife, who is able to order his household aright, a teacher and monitor who hath brought up his children in purity. And let his wife also be faithful, who traineth her children in the true worship and in the fear of the Lord. It is right that the men of his household should obey the bishop in humility and in fear, and let him be ¹⁸ master even as it is written.

[ii., 3.] And let them try him that he be blameless, not passionate, (for) thus saith wisdom, "Anger destroyeth the wise man." ¹⁹ And let him be merciful and charitable, for our Lord saith, "And by this shall all know that ye are my disciples, if ye love one another." ²⁰

[ii., 4.] Let him, then, be a lover of men, who receiveth strangers, who accepteth not persons, a man of understanding, who sheweth favour neither to rich, nor to poor, one who hath a craft, ²¹ whose hands are open to give, who receiveth widows, a lover of the poor and the orphans and widows. And moreover let him support those (widows) ²² who have children. But if there be a slothful man, or one who hath spent all ²³ his substance in drunkenness and fornication, and desireth to receive alms, let not the bishop show any care for him, nor permit him to enter the church. For

¹⁶ Mt 5, 8.

¹⁷ P omits: and watchful.

¹⁸ P omits: let him be.

¹⁹ Prov 15, 1. P reads: A passionate man destroyeth wisdom.

²⁰ Jn 13, 35.

²¹ I do not understand how Pl gets his translation: who is ready to serve others.

²² The words are fem. in Eth.

²³ P omits: all.

the Scripture saith unto those who act thus, "How long wilt thou lie, thou sluggard? and when wilt thou awake from ²⁴ sleep? A while thou sleepest, and a while thou sittest; a while thou slumberest, and a while thou foldest thy hand to thy breast; and then as an evil messenger cometh poverty upon thee, and want as a swift runner." ²⁵

[ii., 5.] It is not right for the bishop to judge, accepting the person of the rich, and to neglect the poor. For God said unto Moses, "Judge not, accepting the person of the rich, nor turn aside the judgment of the poor, for the judgment is the Lord's." ²⁶ But he ought to judge uprightly. The food of the bishop ought to be meat seasoned with moderation, that he may be able to teach and admonish the people, and that he may turn them to God. And let him keep far from all evil, and read the Scriptures at all times and be a lover of wisdom, that he may be able to interpret the Scriptures in the Holy Spirit, (even) the words of the Gospel, the Law and the prophets. The Lord ²⁷ saith, "Understand ye the words of the Scriptures, for they bear witness of me." ²⁸ It becometh a bishop to search out and expound the Scriptures in order, and to satisfy the people with spiritual ²⁹ teaching, and fill ³⁰ them with the light of the law of God with much admonition. God saith, "Make the light of wisdom to shine upon you, for it is time." ³¹

[ii., 6.] Thus, then, it is right for the bishop to suffer and toil and wrestle for righteousness' sake, but above all before the people, that they, when they see his works, may receive his admonition. And, moreover, let him become surety for no man, nor associate with the great, nor be ³² of a double tongue, nor follow after princes, but let him fear God; and let him not hearken to a false accusation against his

²⁴ P adds: thy.

²⁵ Prov 6, off.

²⁶ Cf. Lev 19, 15; Dt 1, 17.

²⁷ P For our Lord.

²⁸ Jn 5, 39.

²⁹ P omits: spiritual.

³⁰ Lit. water.

³¹ Hos 10, 12.

³² P adds: of a double heart or.

neighbour. And let him not be slothful in fasting, nor seek occasions for eating, nor say, To-day is a feast, as the Gentiles do, to eat and drink and be wanton: but let him remove from him every idle desire which hath no profit, for all this is despised and hateful before God, and well-pleasing to demons. It is meet³³ for the bishop to command and admonish the people to remove from them all these works. But let him teach them and turn them, that they may imitate him and follow (him)³⁴ in righteousness. For God said unto the children of Israel, "Observe my law³⁵ and my commandment."³⁶ And Jesus Christ Himself also, our Lord and our God, first did all, and (then) taught us to imitate Him. Wherefore He saith that he who shall teach and do, shall be great in the Kingdom of heaven.³⁷ It is right for you, O bishops, to teach the people and save them from error, even as Christ hath given you grace. For the Lord spake by the mouth of Ezekiel the prophet, and said, "Son of man, I have made thee a watchman to the house of Israel, and thou shalt hear the word from my mouth, and admonish them by my word. When I say to the sinner, Thou shalt surely die, and he hath not repented, and thou hast not spoken to him, nor admonished him, that he may repent and turn from his (evil) way and live, that sinner shall die in his sin, and his blood will I require from thee,³⁸ saith the Lord."³⁹ But if thou hast admonished the sinner, and he hath not turned from his sin, he shall die in his guilt and thou shalt save thy soul.⁴⁰ And if the righteous man hath turned from his righteousness and committed sin, while I show him punishment before his face, and thou hast not admonished him,⁴¹ he shall surely die in his guilt, and his righteousness which he hath done I will not remember, and his blood will I require from thy hand. And if thou hast admonished the righteous man, so that

³³ P adds: then.

³⁴ P his way.

³⁵ P adds: and my ordinance.

³⁶ Cf Lev 18, 4.

³⁷ Mt 5, 19.

³⁸ P from thy hand.

³⁹ P omits: saith the Lord.

⁴⁰ P thou hast saved thyself.

⁴¹ P omits: and thou hast not admonished him.

he sin not, that righteous man shall surely live, and thou also hast saved thy soul."⁴² "As when war and strife arise in the midst of a people, and they seek out a watchman to bring them tidings, that they may be on guard, and if he tell them not beforehand, that they may be saved from defeat, † their †⁴³ blood shall be upon his head, for they heard not the sound of the trumpet. But if he see the sword which cometh on the land, and blow with the trumpet⁴⁴ a signal to the hosts, and (if) one who hearkeneth hear the sound of the trumpet and get him not away, and the sword come and find him, his blood shall return on his own head, for he heard the sound of the trumpet, and gat him not away, and his blood shall be poured out on him; but he who gat him away saved his life."⁴⁵ In like manner the bishop, if he teach the word of life, shall find life eternal.⁴⁶ The sword is eternal⁴⁷ condemnation, and the sound of the trumpet is the Holy Gospel, and the watchman is the bishop⁴⁸ of the Holy Church. The bishop ought to feed (the flock), and teach, and hold fast the word,⁴⁹ and make men to fear concerning the judgment. Wherefore let him admonish those that walk without knowledge, and make them to see plainly; and let him teach those that know not, and confirm those that know; and let him gather those that are lost and speak to them at all times concerning their salvation, that, when they hear these things, they may be admonished and do (that which is) good. For God saith by the prophet, "Testify against this people, and tell them their sins (to see) if they will turn, and repent, and be saved from their iniquity."⁵⁰ And Moses also said unto the people, "Hear, O Israel, the Lord our God is one."⁵¹ And again, it is said in the Holy Gospel, "He that hath ears to hear, let him hear."⁵²

⁴² Ezek 3, 17ff.

⁴³ A and P read: his blood.

⁴⁴ P blow the trumpet as.

⁴⁵ Cf. Ezek 33, 2ff.

⁴⁶ P omits: shall find life eternal.

⁴⁷ P omits: eternal.

⁴⁸ P watchmen are the bishops.

⁴⁹ P adds: of the Scriptures.

⁵⁰ Cf. Jer 26, 2f.

⁵¹ Dt 6, 4.

⁵² Mt 11, 15.

And Solomon also saith, "Hear, my son, the instruction of thy father and disregard not the commandment of thy mother."⁵³ Yet they have not heard unto this day, but have forsaken the Lord the only true God, and He hath called them a generation of transgressors and adulterers, concerning whom we have spoken before.

[ii., 7.] And now know, beloved, ye who have been baptized into the death of our Lord Jesus Christ, that it is not meet that they⁵⁴ should sin who have received such grace as this. Know, brethren, that such as these⁵⁵ who, after they have received baptism, turn back to deeds of sin, shall go down to the condemnation of Gehenna.

[ii., 8.] And (there are) others also who have not been believers, but (who) afterwards † when †⁵⁶ they have believed and⁵⁷ been baptized become blessed before God, even as our Lord saith in the Holy⁵⁸ Gospel, "Blessed are ye when they revile⁵⁹ you and mock you, and speak all (manner of) evil against you falsely for my sake. Rejoice,⁶⁰ for great is your reward in heaven."⁶¹ And if there be anyone against whom they have spoken,⁶² blessed is he. For it is written, saying, "Every man who is not tried, is not elect before God."⁶³ If there be any man who hath transgressed the law, and men curse him, he hath brought the curse on his own head. In like manner we also, if we hear not the commandments of God and do not His will, shall bring a curse upon ourselves, and moreover shall be far from God. For as for such as do not what they themselves teach, and turn not from their own ways, the bishop ought to admonish them, and put to shame those who do thus. But it is right that he teach them in the love of Christ how they ought to serve.

[ii., 9.] It is right for the bishop to seek after

⁵³ Prov 1, 8.

⁵⁴ P ye.

⁵⁵ P omits: such as.

⁵⁶ A omits: when.

⁵⁷ P omits: believed and.

⁵⁸ P omits: holy.

⁵⁹ P persecute.

⁶⁰ P adds: and be glad.

⁶¹ Mt 5, 11.

⁶² P adds: falsely.

⁶³ The source of this quotation is unknown.

righteousness, and not honour transgressors, nor be partial in judgment, nor take a bribe from any man, for a bribe blindeth the eyes of the wise, nor turn aside a right cause. And moreover it is said somewhere, "Put away all evil from you."⁶⁴ And Solomon also saith, "Come not into the place where they encamp; withdraw from them, and turn away. For they sleep not, unless they do evil. Sleep is taken away from them, and they sleep not who feed on sin."

[ii., 10.] But if the bishop have no understanding, and have walked in subtlety and vileness, even as Saul did concerning Agag, and as Eli the priest, who admonished not his sons, who forsook the commandment of God—and, behold, how he himself lost his honour, and also the holy tabernacle of his city—he hath wrought iniquity before God, and is become a stumbling-block and an offence unto⁶⁵ the new converts who have received⁶⁶ baptism, and also to the catechumens, both men and women alike. And if he teach not, nor admonish, nor walk in the right way, but forsake the commandments of God, for this cause he shall receive excommunication, and the wrath of God shall come upon him; for he hath perverted the way of the people, even as the people erred in the days of Jeroboam, and those also who were slain with Korah. But if there be anyone who sinneth against the bishop and against those in authority, while there is no sin in them, and they are guiltless, it is not right that he should enter the Church of God, for he hath been bold, and hath walked in folly and the lust of his soul. Wherefore that shall come upon him which came upon those who mocked at Noah, and as † Achan †⁶⁷, who received the curse upon himself, and as Gehazi, who received money from Naaman, the Syrian. Behold, then, it is meet that the shepherd of the sheep should teach and admonish in humility,⁶⁸ and turn them to repentance, with full knowledge of the life of each one,

⁶⁴ Cf. 1 Cor 5, 13; Dt 17, 7.

⁶⁵ P adds: unto many and. Achan is named in connection with Gehazi again in c. 35.

⁶⁶ P receive.

⁶⁷ P adds; and in the fear of

God.

and should order their manner of living, as is fitting, in peace; that the people may lead good lives and turn from their sins. This then is well-pleasing in God's sight, for when a man turneth from his sin and returneth to repentance, others⁶⁰ seeing him are taught the true service.

[ii., 11.] Therefore ought the bishop to be watchful to do good, that the beauty of his life may be known unto all; for he is the guide of the people, and the shepherd of the elders⁷⁰ and rulers and teachers, and of all who are under him. The bishop ought to sit in the church with the priests, and they ought to judge each man, as is fitting; for to them hath the Lord given authority, and hath commanded them, saying, "Whatsoever ye have bound on earth, let it be bound in heaven, and whatsoever ye have loosed on earth, let it be loosed in heaven."⁷¹

[ii., 12.] It is right for the bishop to turn the people to the knowledge of God, and to receive the repentance of those who have turned⁷² to God, (and) to teach them, and console them in meekness and in love and in humility, and with joy of heart; ⁷³ for the Lord God is merciful. For He saith by Ezekiel the prophet, "Say unto them,⁷⁴ as I live; saith ⁷⁵ the Lord God, I desire not that the sinner should die,⁷⁶ but that he should repent, and forsake his evil way: and why will ye die,⁷⁷ O house of Israel? And thou, son of man, say unto the children of thy people, the righteousness of the righteous shall not save him, when he committeth iniquity, and the sin of the sinner shall not afflict him, if ⁷⁸ he repent of his iniquity: the righteous man also shall not be saved, when he hath sinned. When I speak to the righteous, if he trust in his righteousness and commit sin, all his righteousness⁷⁹ I will not remember unto him: in his sin which he hath committed, he shall

⁶⁰ A omits: others.

⁷⁰ Or, chiefs.

⁷¹ Mt 18, 18.

⁷² P turn.

⁷³ P a joyful heart.

⁷⁴ Ezek 33, 11-16. Pl omits: done,

say unto them.

⁷⁵ A omits: saith.

⁷⁶ P the death of the sinner.

⁷⁷ P adds: in your sins.

⁷⁸ P when.

⁷⁹ P adds: which he hath

die. And if I say unto the sinner, Thou shalt surely die, and he repent of his sin and do justice and righteousness, and return the pledge of his debt⁸⁰ and restore what he hath robbed, and walk in the ordinances of life, and commit not sin, he shall surely live, and shall not die in his sin that he hath sinned, neither will I remember unto him his sin and ⁸¹ his iniquity; for he hath done justice and righteousness, and by it he shall live." Wherefore sinners shall hope; when they turn from their sins and repent, they shall find a good hope; and they shall inherit the earth.

[ii., 13.] But let them that have not transgressed take heed lest they fall⁸² into ⁸³ affliction and sorrow and weeping. Know, then, and understand, O man, if thou transgressest and committest sin in this world, and repentest not,⁸⁴ thou hast not life. Repent, then, while thou livest, for after death there is no repentance.⁸⁵ Even as David saith, "For there is none in death who remembereth thee, and in Sheol who will confess to thee?"⁸⁶ It is right, then, brethren, that we should be ready to do good, and should walk in the way of righteousness, in which there is no sorrow. Let us hear, then, and understand that which is said, "Direct my way and my going according to thy word."⁸⁷ And let us not be wanting in any good work, but observe the holy word which the Holy Gospel saith⁸⁸ concerning the five wise virgins, and not (be) as the five foolish virgins, whose oil of good works failed, and they went forth from the marriage which is in heaven. Wherefore we ought to take heed to ourselves and fashion ourselves, and mark the time of the bridegroom, lest we fall into sin; but he that doeth righteousness let him take heed to do good⁸⁹ even unto the end. It is meet,

⁸⁰ A omits: of his debt.

⁸¹ P omits: his sin and.

⁸² Lit. descend.

⁸³ P adds: condemnation and.

⁸⁴ P adds: thou shalt surely die.

⁸⁵ P omits: for after death there is no repentance; and in-

serts the clause after the following quotation.

⁸⁶ Ps 6, 6.

⁸⁷ Cf. Ps 16, 5.

⁸⁸ P which is written in the Holy Gospel.

⁸⁹ P omits: good.

then, that the bishop be of understanding and judge uprightly, for the judgment is the Lord's. Let him admonish sinners, that they may walk in the right way; and, when they turn, let him receive their repentance in compassion and in mercy. Remember, then, what our Lord saith, "There is great joy in heaven over one sinner that repenteth."⁹⁰

[ii., 14.] But if thou receivest not them that repent, but rejectest them, thou hast scattered thy flock, and hast not understood what David saith, "Deliver not unto the wild beasts the soul that confesseth unto thee."⁹¹ For thus saith the Lord, "That which hath fallen, shall it not arise? and that which hath erred, shall it not turn again? Wherefore hath my people⁹² transgressed with an evil transgression, and held fast to their own counsel, and refused to leave it? Harken now and hear me. Say they not thus? Is there not a man that repenteth of his evil, and saith, What have I done? Turn again, O my children that are far away, and I will heal your wounds."⁹³ Receive them that turn to thee and⁹⁴ repent, O bishop, and be not thou of a double heart, nor make proud thy heart as those who have no mercy. For he who doeth thus feareth not God; but let him rather take thought to fulfil the needs of the people, as it is fitting. Let us take heed, then, to ourselves, and have⁹⁵ no fellowship with sinners and wicked men who do thus. The righteousness of the righteous (shall be) for himself, but he that committeth sin without law, his iniquity shall return on his own head. For it is said by Ezekiel the prophet, "If a land sin against me, and go astray, and transgress, and I lift up my hands⁹⁶ against it, and break the strength of bread,⁹⁷ and send famine against it, and destroy from off it man and beast, if these three men, Noah, Daniel, and Job, were in it, they should not save (it)⁹⁸ by their righteousness, saith

⁹⁰ Lk 15, 7.

⁹¹ Ps 73, 19.

⁹² P the people.

⁹³ Jer 8, 4f; 3, 22.

⁹⁴ P omits: turn to thee and.

⁹⁵ P have thou.

⁹⁶ P hand.

⁹⁷ P its bread.

⁹⁸ P they shall be saved.

the Lord God. And if I send evil beasts against and upon that land, and punish it, and destroy it, and there be none left to go about (therein) because of those beasts, even if these three men were in it, as I live, saith the Lord God, they shall not save their sons, nor their daughters,⁹⁹ but they alone shall be saved, and the land shall be destroyed."¹⁰⁰ As it is written, "If there be in this world a righteous man and a sinner, the righteous shall not perish with the sinner." But He sendeth rain on the good¹⁰¹ and the evil. And if there be anyone who thinketh and saith, Judgment is equal against all, it is not so;¹⁰² for in this¹⁰³ warfare there is one that is strong, and again, there is another who is stronger than he: and he that hath conquered shall receive the crown of victory openly. For God condemneth not the righteous with the sinner. Noah was not swallowed up in the waters of the flood: and Lot was not burnt in the fire: and Rahab the harlot perished not. But if ye desire to know what happened amongst us: Judas Iscariot perished, though he was together with us in one ministry; and Simon the sorcerer received the seal of the Lord; (yet) because these two were evil, their wickedness was made known openly. Judas hanged himself, and Simon flew up (into the air) and was dashed upon the ground. And while Noah was in the ark with his sons, Ham by his wickedness brought a curse upon his children. And by this we understand¹⁰⁴ that the fathers are not punished for the sin of their children, nor children for the sin of their fathers. And this thing is quite manifest, that wives are not condemned for their husbands, nor young men for their wives, nor servants for their masters, nor masters for their servants, nor kinsmen for their kinsmen, nor friends for their friends, nor sinners for the righteous, nor the righteous for sinners, but to each one is rendered according to his deeds. For Noah was

⁹⁹ P their sons, nor their children, nor their daughters.

¹⁰⁰ Ezek 14, 13ff.

¹⁰¹ A adds: and the sinners.

¹⁰² P omits: it is not so.

¹⁰³ P omits: this.

¹⁰⁴ P He hath made us to understand.

not recompensed ¹⁰⁵ for the sin of the people, and Lot was not consumed in the fire of Sodom, nor Rahab for the sake ¹⁰⁶ of Jericho, nor the children of Israel for the sake of the Egyptians. We ought not to follow the steps ¹⁰⁷ and the works of the extortioners and the unjust ¹⁰⁸ and murderers, who seek occasions for evil, men of hatred, who are ready ¹⁰⁹ to (inflict) death, for everyone shall be requited according to his works, even as David saith, "For thou wilt requite everyone according to his works." ¹¹⁰ Therefore it is right that we should help the afflicted, and visit the sick, and convert the sinners, who have been wounded by deeds of sin. Let us teach them and instruct them with the word of admonition, that they may be saved from the death of sin. For it is not the whole who need a physician, but the sick; since our Father who is in heaven desireth not that one of these little ones should perish. Now, brethren, let us not hearken to the words of fools and those whose hearts are darkened, but let us accomplish the good pleasure of God the Father, the Creator of all things ¹¹¹ by our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

CHAPTER V.

THAT ¹ THE BISHOP OUGHT NOT TO HEARKEN TO THE WORD OF ACCUSATION FROM AN EVIL MAN WHO SPEAKETH FALSELY AGAINST HIS NEIGHBOUR.

BUT do thou put thy trust in God and order the people as is fitting. And let not the son magnify himself against his father, nor the servant against his lord,

¹⁰⁵ P perished not.

¹⁰⁶ P nor did R. perish in the sin.

¹⁰⁷ P way.

¹⁰⁸ P adds: and deceivers and adulterers.

¹⁰⁹ P adds: for violence and.

¹¹⁰ Ps 61, 13.

¹¹¹ P the whole world.

¹ P makes no division of chapters here. The word "that" is omitted, but the rest of the title given is retained as a continuation of the preceding words.

nor the disciple against his master, nor the official against the king, nor the layman against the bishop. For the teacher ought to have no fellowship with the disobedient and ² the wicked, for the sinner desireth not the word of admonition. Ezekiel the prophet saith, "As I live, saith the Lord God, they shall no more speak this proverb in Israel. For the soul of every man is mine; as the soul of the father so the souls of his children ³ are mine. The soul that sinneth, it shall die. But the man that doeth righteousness and uprightness, and hath not eaten upon the mountains, nor lifted up his eyes to the thoughts of the house of Israel, and hath not defiled his neighbour's wife, nor come near to a woman in her uncleanness, nor done his neighbour violence, and hath returned the pledge of his debt, and hath not extorted, nor oppressed, and hath given of his food to the poor, and † hath clothed † ⁴ the naked with his garment; and hath not lent his money on interest, nor taken (aught) unjustly; and hath turned his hand ⁵ from sin, and hath done judgment ⁶ and righteousness between a man and his neighbour, and hath walked in my commandment, and hath kept my law, and done righteousness, he shall surely live, saith the Lord God. And if he beget a son (who is) a sinner and a murderer, and doeth wickedness and walketh not in the way of his righteous father, but hath eaten on the mountains, and hath defiled his neighbour's wife, and oppressed the poor and needy, and hath plundered ⁷ and wrought injustice, and hath not returned the pledge of his debt, and hath turned his eyes towards idols, and committed wickedness, and hath lent ⁸ on interest, and robbed (his neighbours) and taken that which was stolen, such a one shall in no wise live, in all this sin of his ⁹ which he hath committed, he shall surely die, and his blood shall

² P omits: the disobedient and.

³ P adds: and in like manner the soul of every man.

⁴ A slight change gives this reading, which agrees with the words below.

⁵ P adds: from violence and. ⁶ P adds: and uprightness.

⁷ A adds: the substance of the poor and needy.

⁸ P adds: his money.

⁹ P all his sin.

return on himself.¹⁰ And if he beget a son, and he see all the sin of his father that he committeth, and fear, and do not likewise,¹¹ and have not eaten upon the mountains, nor lifted his eyes towards the thoughts of the house of Israel, nor defiled his neighbour's wife, nor oppressed any man, but have returned the pledge of his debt,¹² and have not robbed (his neighbours) nor plundered, but have given of his food to the hungry, and clothed the naked with his garment, and have turned his hand from wrong, and have not taken interest or bribes¹³ wrongfully, but have done righteousness, and walked in my commandment, he shall not die in his father's sin, but¹⁴ shall surely live for ever.¹⁵ But his father, if he oppress, and plunder, and commit injustice,¹⁶ and defraud, and do what should not be done in the midst of my people, shall die in his iniquity. And ye say, Why is the son requited for his father's sin? Because¹⁷ the son is righteous and hath given alms, and kept¹⁸ my law and done (it),¹⁹ he shall surely live. And the soul that sinneth, it shall die. But the son shall not be requited for the sin of his father; the righteousness of the righteous (shall be) upon him, and the sin of the sinner on him. If the sinner turn from²⁰ his sin which he hath done, and keep all my law and my commandment, and do righteousness, and (give) alms, he shall surely live, and shall not die; and all his sin which he hath done I will not remember unto him, but in his righteousness which he hath done he shall live. Do I at all desire that the sinner should die, saith the Lord, (and not) rather that he should turn from his evil²¹ way and live? And if the righteous man turn from his righteousness, and commit injustice and²² sin,

¹⁰ P adds: except he repent and turn.

¹¹ P adds: and cease (therefrom).

¹² P adds: and have turned his eyes from evil.

¹³ P or the substance of another.

¹⁴ P omits: but,

¹⁵ P omits: for ever.

¹⁶ P commit injustice, and plunder.

¹⁷ P but if.

¹⁸ P adds: all.

¹⁹ P omits: and done.

²⁰ P adds: all.

²¹ P omits: evil.

²² P omits: injustice and.

in all his iniquity which he hath done, the sinner shall²³ die: all his righteousness which he hath done I will not remember unto him, and in his sin which he hath sinned, in it he shall die. But ye say, It is not right.²⁴ When the righteous man turneth from his righteousness and committeth sin, he shall die in his iniquity which he hath done. And if the sinner turn from his sin which he hath done, and do righteousness and uprightness, such a one hath kept his soul; and hath seen, and turned²⁵ from all his sin which he hath done; he shall surely live, and shall not die. And the house of Israel saith, The way of the Lord is not right. Is not my way right, O house²⁶ of Israel? Is it not your way (which) is not right?²⁷ And for this will I judge all of you according to your way, O house of Israel, saith the Lord God. Turn, and repent of your evil,²⁸ and let not the punishment of your sin come upon you. Put away from you all your evil and²⁹ your iniquity and your sin³⁰ which ye have sinned against me;³¹ and make you a new heart and a new spirit; and why will ye die in your sins, O house of Israel? For I desire not that ye should in any wise die, saith the Lord God, but that ye should repent and live."³²

CHAPTER VI.

THAT BISHOPS OUGHT TO RECEIVE IN LOVE AND MEEKNESS
THE REPENTANCE OF THOSE WHO TURN.

[ii., 15.] SEE then, my¹ beloved brethren, the greatness of the mercy of the Lord our² God, (who is) good and righteous and a lover of men, merciful and

²³ P he shall.

²⁴ Some words of the Greek text of the LXX have obviously been omitted here *per homoioteleuton*.

²⁵ Or, and (if) he see, and turn.

²⁶ A reads: to the house.

²⁷ P adds: O house of Israel.

²⁸ P sin,

²⁹ P omits: your evil and.

³⁰ P omits: and your sin.

³¹ P adds: saith the Lord.

³² Ezek 18, 3ff. P adds: saith the Lord God. Turn and repent of your evil, that ye may live.

¹ P omits: my.

² P omits: our.

compassionate to those who turn to repentance. For He delighteth not in those that judge harshly³ and with deceitfulness of heart, without mercy; but (willeth) that one should convert and receive those that have sinned into the true religion, that they may be able to come to repentance. And if bishops do not teach, and act thus, God will require at their hands the sin of the people, even as Isaiah⁴ saith, "Admonish my people, saith God: ye priests also speak unto the heart of Jerusalem."⁵ The bishop ought to examine⁶ the people, and if there be any that have sinned, let him turn them to repentance, that they may gain for themselves a good reward. And if they teach not, and turn not the people to true godliness, they shall receive condemnation. Now let us receive with joy and love the repentance of those that turn to God; and against those that have sinned let us give judgment with compassion and mercy, as is fitting, towards the penitent.⁷ But if thou seest a man who committeth sin, and falleth into error, lift him up again from his fall; but if thou makest his way of life pleasant unto him, behold, then thou hast slain thy brother. But it is right that thou shouldest lift up again from his fall him that hath fallen, that he perish not; and that others, when they see him, may learn, and understand, and receive the word of admonition. It is not right for the bishop to be negligent as touching the sin of the people, nor, again, to disregard the desire of those who seek for repentance, lest by his slackness the flock of the Lord⁸ perish. For concerning them God spake by the mouth of Jeremiah the prophet, saying, "Many shepherds have destroyed my vineyard, and defiled my portion, and have made my portion, which I love, a desert and a waste; and it hath become a desolation and a ruin: for my sake all the land hath perished and is destroyed."⁹

[ii., 16.] Thou also, if thou seest one that sinneth,

³ P in placing heavy burdens.

⁴ P adds: the prophet.

⁵ Isa 40, 1f.

⁶ P adds: the lives of.

⁷ Lit. towards repentance.

⁸ P of Christ.

⁹ Jer 12, 10f. P adds: for my sake.

command the deacons to expel him and put him forth, and to admonish him and teach him,¹⁰ that others, when they see, may fear. And when he turneth, and cometh to repentance,¹¹ let them ask, and entreat for him with God, and¹² with the bishop, that he may teach him.¹³ For the Saviour prayed for sinners to His Father, even as it is written in the Gospel, "Father forgive them,¹⁴ for they do what they know not."¹⁵ And then let them examine him that hath sinned, whether he forsaketh his evil way, and when he confesseth his sins, and turneth to repentance, let them¹⁶ suffer him to enter the Church, and bid him to fast according to the greatness of the sin he hath committeth, two weeks, or three weeks, or five weeks, or seven. It is right that thou shouldst teach the sinner, and instruct him, and admonish him, without anger or favour, that he may humble himself, and pray to God, and find¹⁷ compassion and mercy when he standeth before Him.¹⁸ For it is said, "If thou, O Lord, shouldest mark sin, O Lord, who should stand before thee? For forgiveness is from thee,"¹⁹ and mercy is in thy hand. Thus, then, do, and make a difference. For God said unto Cain, "Thou hast sinned: be silent then,"²⁰ and lift not up thy hand. But it is right for the sinner to grieve and sorrow, and despise himself. Let us understand the word which God spake to Moses concerning Miriam, "If her father had spit in her face, should she not have been ashamed seven days? Let her remove outside the camp for seven days and then let her enter in. And Miriam removed outside the camp for seven days, and the people journeyed not until Miriam was purified. And after this they²¹ journeyed."²² Let us do,²³ then, thus unto those who desire repentance for their sins. Let us appoint for

¹⁰ P teach him and admonish him.

¹¹ P and repenteth.

¹² P omits: with God and.

¹³ P adds: and instruct him.

¹⁴ P adds: this, and count it not a sin.

¹⁵ Lk 23, 34.

¹⁶ P adds: bring him in and.

¹⁷ P that he may find.

¹⁸ P God.

¹⁹ Ps 129, 3f.

²⁰ Gn 4, 7.

²¹ P the people.

²² Nu 12, 14ff.

²³ P say.

them a fixed time of years, according to the greatness of their sin, wherein they shall repent: and when they repent, let us receive them, even as fathers shew mercy towards their children.

[ii., 17.] But if bishops, and others in authority, have on them any defilement or stain, and on account of them the people are²¹ put to shame; and (if) they judge not uprightly for the orphan, and the poor,²² and the widow, but show favour in judgment, that they may get gifts²³ and bribes, such shall be reckoned²⁴ with the hypocrites. Even as it is written in the Gospel, saying, "Why beholdest thou the mote that is in thy neighbour's eye, and seest not the beam that is in thine own eye?"²⁵ Let bishops and priests then give heed that there be not found with them deeds of this sort, lest others be offended, when they see these evil doings. For the wicked seek occasions to destroy others, and to scatter the Lord's²⁶ flock. For a little leaven leaveneth much meal. In like manner sin followeth after those that commit it, (and) thus destroyeth²⁷ very many. As when a thief is found in a treasure-house, and bringeth an evil name on his kinsfolk by the evil of his doings; and as when the stinking flesh of a corpse is cast into ointment, the odour of²⁸ the fragrance thereof is tainted; and as when a king is evil and cruel (and) dispenseth not justice, so, too, are his princes; and as when a scabby sheep feedeth with (other) sheep, they all become scabby, if it be not separated from them; and as, when a mad dog biteth all whom it meeteth, except it be killed, all²⁹ those whom it biteth become mad together with it; in like manner if any man be a scorner, and a mocker, and contentious, and a transgressor of the commandments which are in the law, let him be put forth from the Church, lest he corrupt the house of the Lord, and make (it) a den of

²¹ P and on account of this are.

²² P the poor and the orphan.

²³ Lit. interest.

²⁴ Pl mistranslates; perish.

²⁵ Mt 7, 3; Lk 6, 41.

²⁶ P omits: Lord's.

²⁷ P and destroyeth.

²⁸ P omits: the odour of.

²⁹ P omits: all.

robbers. It is not right that we should keep silent concerning sinners and wicked men, but we should admonish them, that they may forsake³³ their doings, and put from them wicked deeds and³⁴ habits. On the other hand, let us bid them fast and pray and give alms, that they may learn the fear of God. For He³⁵ said unto the children of Israel, "Fear me, and keep my commandments."³⁶ The bishop ought to show anxious care concerning the sin of the people, and consider the life of each one of them, that he may be unto them a guide and a saviour³⁷ unto works of righteousness, that they may be prepared for God, and be saved³⁸ from the condemnation which shall fall on sinners at the day of judgment. But let such as are slothful hear what is said, "Wherefore have ye kept silent concerning transgressors and gathered their fruits?"³⁹

[ii., 18.] It is right that the bishop should feed the people in peace; those that have not sinned let him not suffer to fall: and those also that have sinned let him turn to repentance. Hear, O bishops, what the Lord saith unto you, "Despise not one of these little ones."⁴⁰ But they ought to forgive and pardon him that hath sinned. And when a sinner confesseth his sin, and crieth to the Lord from the depth of his heart, humbling himself with tears and sighs, the Holy Spirit will come and say unto him, The Lord pardon⁴¹ thee all thy sin. Know, then, O bishop, how much honour and glory God hath bestowed upon thee, and hath given thee authority to loose and to bind.⁴² Take heed to thyself, and guard the flock of Christ. Walk in the way of righteousness, whilst thou livest in this world, for thou shalt give account in the day of judgment. "For to whom much hath been committed, of him

³³ P adds: the evil of.

³⁴ P omits: deeds and.

³⁵ P God.

³⁶ Cf. Dt 5, 32 (29).

³⁷ Lit. salvation. P omits: and: hence Pl's translation: guide of salvation.

³⁸ P for God that they may

be saved.

³⁹ Hos 10, 13.

⁴⁰ Mt 18, 10. Pl translates: offend not, confusing two very similar words.

⁴¹ P will answer, saying, The Lord hath pardoned.

⁴² P to bind and to loose.

shall much be required." ⁴³ For there is no man that liveth even one day without sin, except One, who for our sakes became man, God the Word. And for this reason hath been written the memorial ⁴⁴ of the righteous who gave good heed unto themselves. For it is said, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." ⁴⁵ And He answered the people and said unto them, ⁴⁶ "Behold, I judge between rams and sheep. Know, then, that ye have fed in a good pasture; and the rest of the pasture ye have trodden with your feet ⁴⁷ . . . my sheep have eaten." ⁴⁸ And again, "Now shall ye know that I am the Lord, and ye are my sheep, the sheep of my pasture: ye are my sheep and ⁴⁹ I am the Lord your God, saith the Lord." ⁵⁰

[ii., 19.] Hear, ye bishops, and hear, ye people, what God saith, "Behold I judge between rams and he-goats." ⁵¹ Moreover He saith, "I will give judgment against the shepherds of the sheep who have destroyed my flock by their slothfulness." ⁵² And again He saith, "I will judge between bishop and bishop, between people and peoples, between ruler and rulers." And my sheep are rational creatures, and are not without reason; and therefore let not the people say, We are sheep and not shepherds, what is this to us? As the sheep that followeth the good shepherd of the sheep, that he may save it from the ravening wolf ⁵³ that destroyeth (is preserved); in like manner the sheep ⁵⁴ that followeth the foolish and wicked shepherd of the sheep, the wolf will devour before his face. Wherefore it is right that we should keep far from evil and deceitful ⁵⁵ shepherds

⁴³ Lk 12, 48.

⁴⁴ P the deeds and the lives.

⁴⁵ Jn 10, 27f.

⁴⁶ See Add. notes.

⁴⁷ Some words have dropped out here, possibly *per homoioteleuton*.

⁴⁸ Cf. Ezek 34, 17ff.

⁴⁹ P omits: ye are my sheep and.

⁵⁰ Ezek 34, 30f.

⁵¹ Ezek 34, 17.

⁵² This sentence and the following one, though introduced as quotations, are not from Scripture.

⁵³ Or, hyæna. It is not the same word as is used in the quotation from Jn 10 in the next section.

⁵⁴ P he.

⁵⁵ P hurtful.

who spare not, nor save the flocks, but follow the good shepherds who spare and save ⁵⁶ their flocks.

[ii., 20.] For the people love a good shepherd, and fear him as a father, and a lord, and as a priest, and as God's high-priest, for he admonisheth them, and guideth them unto true godliness. For he that obeyeth him, has obeyed Christ, and heard His voice, but he that rejecteth him and heareth not his voice, hath rejected and transgressed against Christ, ⁵⁷ as ⁵⁸ he that obeyeth Christ, hath obeyed God. ⁵⁹ Moreover it is said, "He that heareth you, hath heard me, and he that rejecteth you, hath rejected me, and he that rejecteth me, hath rejected him that sent me." ⁶⁰ In like manner it is right for the bishop to love the people as his children, for they are his sons; and to nurture them ⁶¹ with admonition as a bird which broodeth over her eggs, and nurtureth her young ones until they fly. In like manner let him teach the people the word of God, and feed them with spiritual doctrine, and give what they need to all who desire to receive of him; and let him not ⁶² be burdensome to them, but admonish them with words of wisdom, and put them in fear, lest they turn again unto sin. Rather let him bid them walk in the way of righteousness, and keep the faith; and let him feed the people in peace. Moreover let him raise the fallen, and strengthen the weak, and gather together the scattered, and heal the wounded in heart, ⁶³ and console the faint-hearted, and strengthen the lame with ⁶⁴ the word of admonition; and let him lighten the heavy burden of their sin, that they may get them a good hope. And as for them, let them learn the law of the Church, and turn to repentance. And if there be any man who is cast out through not understanding the

⁵⁶ P omits: the flock, but follow the good shepherds who spare and save.

⁵⁷ P and he that heareth his voice, hath heard the voice of Christ.

⁵⁸ P for.

⁵⁹ P adds: the Father.

⁶⁰ Lk 10, 16.

⁶¹ P adds: with love and.

⁶² A omits: not.

⁶³ P omits: in heart.

⁶⁴ P and restore the lame in heart that they may be strong by.

words of the Scriptures, despise him not, nor suffer him to fall into sin, but help him, and heal him from the wound of sin, and turn him to thee, and restore him to the Christian flock.⁶⁵ But whoso refuseth to turn again, he shall go forth from thy ⁶⁶ flock, and be made food for the birds of the heaven and ⁶⁷ the beasts of the field; and his portion shall be with them that say, Let us eat and drink: to-morrow we die; and that think not on their latter end. And if there be any man whom the bishop hath seen doing thus, he ought to say unto him, I will bear thy sin, and die in thy stead, even as Christ died for the sin of the world. Then let him toil and suffer with him, until he turn again unto repentance. For "the good shepherd giveth up his life for the sheep; but the hireling who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and fleeth and leaveth his sheep, and the wolf catcheth them and scattereth them. Because he is a hireling, he careth not for the sheep."⁶⁸ It is right that we should know that God is merciful, and desireth not the death of a sinner, but his conversion and return to repentance. And if there be anyone that sinneth through understanding not the commandments which God hath ordained for repentance, but walketh in the deceit of his heart, and remembereth not his sin, and his evil which he hath done, remembering⁶⁹ not the words of the Holy Scriptures which have proclaimed mercy to him, such a one shall perish and be without hope. But search thou out a good shepherd, and a meek and patient teacher⁷⁰ and monitor, and one that is merciful and a peace-maker, who goeth about and feedeth his sheep, and seeketh that which is lost, like the Lord our God. For our Father who is in heaven sent His beloved Son our Saviour the Good Shepherd, our Teacher Jesus Christ, who left the ninety and nine in the wilderness, and went to seek one sheep that was lost. And when

⁶⁵ P flock of the Church.
⁶⁶ P the.
⁶⁷ P omits: the birds of the heaven and.

⁶⁸ Jn 10, 11ff.
⁶⁹ P understanding.
⁷⁰ A adds: and king.

He found it He bore on His shoulder,⁷¹ and brought it to the flock with joy, because He had found that which was lost. Hear this, O bishop, guide them that have gone astray, and gather together them that have been scattered, and seek them that are lost, for thou hast authority to turn (to repentance), that thou mayest bind and loose. For our Saviour⁷² said to the man with the palsy, "I have forgiven thee thy sin; thy faith hath saved thee; go in peace."⁷³ For the peace which we have received is the Church of Christ, whereinto thou shouldst bring them that have repented of their sins, and are cleansed,⁷⁴ and have done righteousness and goodness, and found the hope of life. The bishop ought to heal the sick⁷⁵ who are diseased through deeds of sin; to visit them and to console them and to heal their wounds, for "not the whole, but the sick are they that need the physician. For the Son of man came to seek and to help that which was lost."⁷⁶ Since, then, thou art a physician in the Church of the Lord, impart healing to each one as it becometh, and feed them with spiritual food, that they may be strong in the Holy Church. And feed the flock of Christ in humility and in love, and mild severity⁷⁷ without anger, not exalting thyself in thy position of authority, for thou art the shepherd of the sheep of Christ's flock; and thou shalt gather the lambs in thy bosom.

[ii., 21.] Be, then,⁷⁸ merciful and just, without guile, or revenge, or jealousy, or slandering, or calumny, or hatred, or partiality, or evil speaking, or haughtiness, or boasting. Despise not them⁷⁹ that are under thee, nor hide from them the commandments of God, nor turn thyself away from their repentance, nor bring pretexts against them, nor drive them away from the Church.⁸⁰ Be of understanding, then, in judgment, and receive not the witness of one man against any, but only the witness

⁷¹ P shoulders.

⁷² P the Lord.

⁷³ Cf. Mt 9, 2.

⁷⁴ P and have repented.

⁷⁵ P afflicted.

⁷⁶ Mt 9, 12; Lk 19, 10.

⁷⁷ A unintelligibly reads: and for yourselves.

⁷⁸ P adds: good and.

⁷⁹ P the people.

⁸⁰ P adds: of God.

of three good and faithful men,⁸¹ to whom others bear witness that they are good and faithful, who cherish not hatred, nor revenge, nor jealousy. For there are some ⁸² that speak falsely, that have two tongues, or three, who rejoice in evil-doing, haters of the brethren, who seek to scatter the flock of Christ. But if thou hearest their voice, and believest those that do thus, behold thou hast scattered thy flock without judgment, and given them over to evil and ravening wolves,⁸³ that is (to) evil men. Or rather, they are not men, but evil ⁸⁴ beasts who are in the likeness of men, ungodly and unbelieving and apostates, who know not God. Such are liars in wait in the way, and like a wolf that seizeth and ⁸⁵ devoureth, they seize them that depart from the law of the Church; and when they see one that is lost, it seemeth a great thing for themselves.⁸⁶ For their father, the devil, is a murderer. And those that go astray ⁸⁷ from the Church, and depart from the law, devils shall be their shepherds, and shall afflict them with torment and distress and sorrow of heart. And they shall follow the way of transgressors, and shall lose their reward,⁸⁸ and shall depart farther and farther from God. And as for the bishop, if he judge not uprightly, his portion shall be with them. Thou oughtest not, then, to thrust away the sinner, nor to despise him that turneth; neither be thou lacking in mercy, that thou mayest heal the wound of sin, nor have thou fellowship with the man of blood. For concerning them the Scripture saith, "Their feet are swift to shed blood; shame and affliction are in their way, and they know not the way of peace; and there is no fear of God before their eyes."⁸⁹ The way of peace is our Saviour Jesus Christ, who hath taught us, saying, "Forgive, that he may forgive you; and give, (and) men shall give unto you;"⁹⁰ that is to say, Forgive men their trespasses, that your heavenly Father

⁸¹ P three witnesses, good and faithful.

⁸² P many.

⁸³ Or, hyænas.

⁸⁴ P omits: evil.

⁸⁵ P omits: seizeth and.

⁸⁶ P they think they have gotten them great gain.

⁸⁷ P that are far.

⁸⁸ P hope.

⁸⁹ Ro 3. 15ff.

⁹⁰ Cf. Lk 6, 37f.

may forgive you your trespasses. Moreover He hath taught us in the Prayer, saying,⁹¹ "Forgive us our trespasses and our iniquity as we also forgive him that hath trespassed against us."⁹² But if ye cannot forgive the trespasses of him that hath trespassed against you,⁹³ how shall ye find forgiveness for your trespasses? And if there be anyone that hath been thrust forth being innocent, and then returning hath asked for pardon, and (the bishop) receive him not, he is a murderer of his brother, and a shedder of blood like Cain, who shed the blood of Abel his brother; and his blood cried unto God. And if any bishop thrust forth (a man) being innocent, he is, like Cain, a murderer.

CHAPTER VII.

THAT WE OUGHT NOT TO ADMONISH ANY MAN EXCEPT IT BE PROVED BY TESTIMONY THAT HE HATH SINNED.

FOR he that thrusteth forth an innocent person, is worse than a murderer, and perceiveth not the mercy of God, for he remembereth not the love of his neighbour.¹ And he who doeth thus shall not find salvation,² for he hath slipped away, and fallen into grievous sin, because he hath not admonished, nor converted those who have committed many sins, but hath scattered the flock of God,³ and also fought against Him. For God is righteous, and righteous is His judgment, wherewith He judgeth all, righteous men and sinners; (He is) merciful to those who turn unto Him in righteousness and mercy and meekness, as David the beloved of God (saith).⁴

⁹¹ P adds: But ye when ye pray say thus, Our Father, etc. (quoting the whole prayer down to the words in the text).

⁹² Lk 11, 4.

⁹³ P of your neighbour.

¹ P remembereth not the com-

mandments of Christ, who saith, There is joy in heaven over one sinner that repenteth.

² P adds: of his soul.

³ P Christ.

⁴ P meekness, in the love of God.

[ii., 22.] The bishop, then, ought to judge uprightly, and follow after God⁵ and do His will, for God judgeth righteously those⁶ that turn to Him. Rememberest thou not David, when he sinned and Nathan said unto him, Why hast thou done thus? And he said, I have sinned and I repent. And when he confessed his iniquity, he was saved from death. And Nathan said unto him, "Be of good cheer and doubt not; thou shalt not die."⁷ Jonah the prophet, also, not wishing to preach to the men of Nineveh, was plunged in the sea, and a whale swallowed him up, but afterwards he came forth from the whale's belly, and was saved from death. And Hezekiah, also—when he became proud,⁸ judgment came upon him. And Hezekiah humbled himself, and forsook his pride, and wept before God, and (God) had mercy on him. Hear, ye bishops, the profit that is in this matter; for it is written in the Fourth Book of Kings: "And Manasseh his son reigned in his stead. Twelve years old was Manasseh when he began to reign, (and) fifty and five years reigned he⁹ in Jerusalem, and his mother's name was Hephzibah; and he did evil in the sight of the Lord."¹⁰ Moreover it is written in the Second Book of Chronicles, saying, "And he did evil in the sight of the Lord more than all the uncleanness of the nations whom the Lord rooted out from before the children of Israel. And he turned and built in the high place the altar which Hezekiah his father had destroyed, and he set up pillars for the Baalim, and made groves, and worshipped all the host of heaven, and served them. And he built an altar in the house of the Lord, of which the Lord said,¹¹ Let my name be¹² in Jerusalem for ever. And he built altars for all the stars of heaven in the two courts of the house of the Lord; and he himself made his own sons

⁵ P Christ.

⁶ P judgeth the sinners.

⁷ Cf. 2 S 12, 13.

⁸ Lit. lifted up his heart.

⁹ P adds: over Israel.

¹⁰ 2 K 20, 21ff.

¹¹ P omits: of which the Lord said.

¹² P my name shall be. Some words are probably omitted in Eth. *per homoioteleuton*.

to pass through¹³ the fire in the land of Benomnimēn,¹⁴ and used signs, and [made himself like an ass¹⁵], and practised magic, and set up diviners and soothsayers, (and) wrought much evil in the sight of the Lord to sin against Him. And he set the graven and molten images which he made in the house of the Lord; (of which the Lord had said) to David and Solomon his son, In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will not again move the foot of Israel † from the land †¹⁶ which I gave to their fathers. Howbeit let them observe all that I have commanded them in all my law and mine ordinances and my judgments by the hand of Moses. And Manasseh made Judah to sin, and them that dwelt in Jerusalem, by doing evil above¹⁷ all the nations whom the Lord removed before the face of the children of Israel. And the Lord spake against Manasseh and against his people, and they hearkened not unto him. And the Lord sent against them the captains of the host of the king of Assyria, and they took Manasseh in bonds, and bound him in chains, and brought him to Babylon. And when he was in affliction, he sought the face of the Lord his God, and he humbled himself¹⁸ greatly before the face of the God of his fathers."¹⁹ And Manasseh the son of Hezekiah the King prayed, and said thus:²⁰ "O Lord, Ruler of all the world, the God of our fathers, Abraham, Isaac, and Jacob, and all their righteous race, who hast made heaven and earth with all that in them

¹³ Lit. serve in.

¹⁴ P. Benonim. AC P. B. *βεννὶμ*, i.e. the valley of the children of Hinnom.

¹⁵ The Greek has *ὡς ὄνος*. In the extraordinary mistranslation of the Eth. the translator has apparently taken the verb as in some way connected with *ὄνος*.

¹⁶ I have followed Platt's emendation. A and P read: the great land.

¹⁷ Lit. on account of. The word must be translated as above to give sense. The translator has confused the two meanings of the preposition *ὅτι*.

¹⁸ Lit. was solitary. That is, as Dillmann explains: was afflicted in mind.

¹⁹ 2 Chr 33, 2ff.

²⁰ What follows is an Eth. version of the apocryphal Prayer of Manasseh.

is; ²¹ who didst rebuke ²² the sea with the word of thy commandment; who didst shut up the depths, and seal them in terrible majesty, and that by thy glorious name; before the face of whose might everything trembleth and shaketh, for the greatness of thy glory is without end. Terrible is the plague of thy wrath against sinners. The mercy of thy commandment hath no number, nor measure, for thou alone are the Lord most high, merciful, slow of anger, and bountiful in compassion, and gentle towards the sins of the sons of men. And now, O my Lord, the God of the righteous—for it is not for a righteous man that thou hast appointed repentance, not for Abraham and Isaac and Jacob, who sinned not against thee—turn thee unto the repentance of me a sinner, for I have sinned beyond the number of the sand of the sea; and my sins are many. And I am not worthy to look up, and behold the height of heaven, because of the multitude of mine iniquities. I have toiled in chains of iron, that I might get me respite of my sins, and by this also I have had no respite, for I have provoked thee to anger, and done evil in thy sight, observing vanities and multiplying things that profited me not. And now I bow the knees of my heart, entreating thy mercy. I have sinned, O Lord, I have sinned; and I confess my sin. I make supplication and entreat of thee; have compassion on me, O Lord, have compassion on me, and deliver me not over unto my sin. Reserve not evil against me for ever; and take not vengeance upon me in the depths of the earth. For thou, O Lord, art the God of those that repent; and thy goodness shall be manifest upon me, since while I was not worthy, thou didst save me in the multitude of thy compassion. I will glorify thee at all times and all the days of my life; for all the host of heaven glorify thee, and thine is the glory for ever. Amen."

And when the Lord saw that Manasseh repented of the evil of his doings which he had done in his

²¹ *Lit.* with all their world. *πεδήσας* was perhaps read as

²² Or, admonish. The Greek *παιδεύσας*.

ignorance, the Lord pardoned him and heard his prayer and accepted the voice of his petition. And forthwith a flame of fire encircled him, and the bonds of his chains of iron were loosed. Then the Lord saved Manasseh from all his affliction, "and brought him back to Jerusalem to his kingdom. And Manasseh knew that the Lord was his God," and he served the Lord with all his heart and with all his soul, all the days of his life; and he was reckoned with the righteous. Then he thrust forth from the house of the Lord the strange gods that were made by the hands of men, "and he raised high (the wall),²³ and appointed captains of the host in every place over the walls of Judah. And all the altars which he had built on the mountain of the house of the Lord and in Jerusalem, he utterly destroyed²⁴ from out the city; and he erected the altar of the Lord, and sacrificed on the altar,²⁵ and offered praise. And Manasseh spake unto Judah to serve the Lord, the God of Israel. And Manasseh slept with his fathers in peace; and Amon²⁶ his son reigned in his stead. And he did evil in the sight of the Lord, as Manasseh his father had done, and provoked the Lord his God to anger."²⁷

[ii., 23.] Behold then, ye have heard, our children, how he served idols, and sacrificed to them, and in his lawlessness slew many. And the Lord God afflicted him for a while, but when he repented, He forgave his sins, and restored him to his kingdom. For God receiveth the repentance of them that turn unto Him, and restoreth them again²⁸ to their former honour. For there is no sin greater than idolatry, since it is rebellion against God, yet men are saved from it by true repentance. But whosoever transgresseth and committeth sin, and saith in his heart,²⁹ What will God do unto me?—he is a rebel against God. For he doth not first try himself, but walketh in his own way, and doeth

²³ Some object must be supplied, *cf.* 2 Chr 33, 14.

²⁴ P has no verb. Pl in his edition reads: cast forth.

²⁵ P adds: of the Lord.

²⁶ Eth. Amos.

²⁷ *Cf.* 2 Chr 33, 13ff.

²⁸ P even so that he restoreth them.

²⁹ P adds: concerning this.

the desire of his soul, and saith, This is good. Whoso doeth thus, and repenteth not, shall not have forgiveness.³⁰ Thus, then, did Amon, the son of Manasseh. For the Holy Scripture saith, "Amon conceived rebellion in his heart, and did evil in the sight of the Lord, as Manasseh his father had done; and he multiplied proud words,³¹ and said, My father sinned much in his youth, and when he was old, he turned and repented. I also will do in like manner and will walk in mine own way, and will follow the desire of my soul, and when I am old, I will turn therefrom,³² and repent before the Lord. Then Amon did evil in the sight of the Lord, and wrought exceeding much evil,³³ as³⁴ those before him had done. Then the Lord chastised him, and destroyed him from off the good land, and his servants laid (hands)³⁵ upon him, and slew him in (his) house. "And the people of the land slew those who had laid (hands) on King Amon. And he reigned two years."³⁶

[ii., 24.] Understand then, ye people, and think not to do evil as Amon did, lest ye be destroyed. In like manner, the bishop ought to³⁷ feed and convert the people³⁸ and admonish them,³⁹ and heal them of their sickness and receive their repentance, so far as he is able. But if he be lacking in mercy, and receive not the repentance of sinners who turn to him,⁴⁰ he is despised and dishonoured, and shall be condemned before the Lord his God. But if he receive the repentance of those that turn to him,⁴¹ he shall find compassion and mercy with the Lord God, who sent His only-begotten Son into the world; and He was pleased to be born of a woman, and was made man for our sakes. And He endured suffering on the Cross, and

³⁰ P adds: before the Lord.

³¹ Lit. taunts, or, reproaches, word literally.

cf. 2 Chr 33, 22f.

³² P omits: therefrom.

³³ A omits: evil.

³⁴ Pl's translation "above those who were before him" is not in accordance with either A or P.

³⁵ Greek ἐπέθετο. The trans-

lator seems to have taken the

word literally.

³⁶ 2 Chr 33, 25; 33, 21.

³⁷ P let the bishop.

³⁸ P adds: and teach them

and make them to understand.

³⁹ P those who have sinned.

⁴⁰ P God.

⁴¹ P God.

was wounded,⁴² and died. He⁴³ is God the Word, the Angel of His great and terrible counsel; He took our sicknesses and bare our sufferings, and by His wounds our wounds have been healed. In like manner, let us, too, patiently endure suffering and affliction, and receive the repentance of them that have sinned.

See then the mercy of the Lord towards Matthew, who was a publican—when he turned unto Him, He made him an evangelist; and towards Peter, who denied Him thrice through fear—when he repented and wept bitterly, He received his repentance, and made him the shepherd of His sheep; and towards Paul, our brother, though he was formerly a persecutor, who blasphemed against the Holy Spirit, yet when he turned unto Him, He made him an apostle. And to the woman who was a sinner, who gave alms⁴⁴ unto many, He said, "Thy sin hath been forgiven thee."⁴⁵ And the other woman also, the adulteress whom the priests set before Him to prove Him,⁴⁶ He saved, and said unto her, "Go thy way, from henceforth sin no more."⁴⁷ It is right for you, ye bishops, to set your trust and hope in God, our Lord and our Saviour,⁴⁸ Jesus Christ the Saviour of your souls. Draw nigh unto Him in meekness and in mercy, as peacemakers without strife and anger: convert the sinful, and lift up the fallen; and render not evil for evil. Moreover be ye not railers, nor passionate, nor blasphemers, nor boastful, nor accepters of persons, nor drinkers of much wine, nor drunkards, nor singers,⁴⁹ nor dancers, nor thieves,⁵⁰ nor murderers, nor takers of bribes. Neither seek ye honour and riches from strange gods, but keep far from them, for ye have been called to this work, that ye should serve God.

[ii., 25.] Thus let the life of the bishop be. (Let)

⁴² Lit. pierced. P reads: His side being pierced, He died.

⁴³ P who.

⁴⁴ P adds: of her substance.

⁴⁵ Cf. Lk 7, 47.

⁴⁶ P Jesus.

⁴⁷ Jn 8, 11.

⁴⁸ P adds: and our God and our King.

⁴⁹ P omits: nor singers.

⁵⁰ A repeats here: drunkards.

his raiment and his food (be) in moderation and purity, as much as is sufficient for him, that he transgress not in any other way or matter.⁵¹ For he that serveth is worthy of his meat, even the tithes and first fruits which men bring to the Church, as is commanded by our⁵² Lord. The bishop may give what they need to the poor, and the needy, and the widows, and the orphans, and to the destitute, and to the strangers, and to them⁵³ that have nothing. But if the bishop exercise no care for them, God will require it of him on their behalf, for (the bishop) hath authority to appoint for every man, as is meet. And ye also that are set in authority in the Church, if ye have need, take from its store, but if ye are not impoverished, it is not right that ye should take therefrom. And if ye act thus, ye shall be saved before God. But if the bishops take for themselves alone, and be insatiable in eating, and lay up store for themselves, and give not to the destitute, God will require this of them, and they shall be clothed with shame and dishonour. Wherefore it is said, "Ye have drunk the milk, and clothed you with the wool, and have slain the bulls; ye have not lifted up that which was fallen, nor helped that which was lost."⁵⁴ "Will ye live alone upon the earth?"⁵⁵ Therefore hath He commanded you in the law, saying, "Love your neighbour, as yourselves."⁵⁶ And moreover it is said, "Thou shalt not muzzle the mouth of the ox when thou treadest out thy corn."⁵⁷ And seek ye not to take aught but that which is according to your service and your toil, as is right. For the threshing-floor is the Holy Church of God. And do ye also eat therein, as the Levites, who served in the tabernacle of the testimony, which is a type of the Holy Church. It is meet, then, that the priests eat the offerings with their wives, and their sons, and their daughters, from the offering that has been

⁵¹ P omits: or matter.

⁵² P the.

⁵³ P omits: and to them.

⁵⁴ Cf. Ezek 34, 3f.

⁵⁵ Isa 5, 8.

⁵⁶ Lev 19, 18.

⁵⁷ 1 Cor 9, 9; 1 Ti 5, 18. P reads: when it treadeth out the corn; as in Dt 25, 4.

offered to the Lord of Hosts,⁵⁸ first-fruits, or tithes, or a sacrifice, or an oblation; for they have no other duty, nor any portion of land with the children of Israel, but only to serve in the tabernacle; for the offering which the people bring is the portion of the Levites. And now ye, O bishops, are the exemplars of the priests and Levites, as those of old. Ye ought to entreat and pray on behalf of the people, for ye are prepared for the service of this⁵⁹ church, who stand before the altars of the Lord our God, and (who) offer up a pure and reasonable and bloodless sacrifice to⁶⁰ Jesus Christ, the great High-priest. For ye are preachers,⁶¹ and elders, and prophets,⁶² and rulers, and kings, who have authority over all the people and over all⁶³ who are under you. It becometh you to preach and speak and cause the people to hear the word of God, and not to hide the keys⁶⁴ of wisdom and knowledge. And if ye hide them, ye shall meet with condemnation, which is prepared for you before God; but if ye preach and teach the people, ye shall meet with honour and recompense⁶⁵ before God, because ye have patiently endured and borne every burden.⁶⁶ Wherefore ye shall attain in every thing that which ye need,⁶⁷ because ye have imitated Jesus Christ, who took our sicknesses, and bare our sorrows on the Cross. For He, who had no sin, was crucified for us; in like manner ye also must needs bear the sins of His people. For Isaiah the prophet saith, concerning our Saviour, "He took our sicknesses and bare our sorrows, and for our sakes He was afflicted."⁶⁸ And again he saith, "He was wounded for our sakes and for our sins,⁶⁹ and was afflicted for our iniquities."⁷⁰ And in like manner

⁵⁸ It would be perhaps better to follow the reading of P: to the Lord a vow which they have vowed.

⁵⁹ P adds: holy and blessed.

⁶⁰ A slight change would give "through Jesus Christ," as in AC.

⁶¹ P omits: preachers.

⁶² P prophets and elders.

⁶³ P omits: and over all.

⁶⁴ P adds: of the doctrine

⁶⁵ P recompense and honour and favour.

⁶⁶ A every evil and offence (?).

⁶⁷ P your hope.

⁶⁸ Isa 53 4.

⁶⁹ P was crucified for our sins.

⁷⁰ Isa 53, 12.

should ye also save the people, even as Christ saved you.* Think not that the burden is light which presbyters and ⁷¹ bishops bear. As they have borne a heavy burden, so they shall receive the first-fruits, and give ⁷² thereof to the destitute.⁷³ For One will call you to account, with whom none can ⁷⁴ dispute or contend. It is right, then, that they who serve the Holy Church should have their needs supplied, and receive the offerings as priests, and Levites, and ⁷⁵ ministers; even as it is written in the Book of Numbers concerning the priests: "And the Lord said unto Aaron, Behold, I have given unto you to keep the first-fruits which they offer unto me ⁷⁶ of all that is sanctified by the children of Israel; to thee I have given it; [even all the first-fruits of corn that are in all their land and all that they offer unto the Lord; to thee have I given it all] ⁷⁷ until thine old age,⁷⁸ and after thee to thy children as an ordinance for ever. And this shall be yours of that which is sanctified unto the holy place, of the sacrifices, both of every oblation, and of all their sacrifices, and of their trespass-offerings, and of all their sin-offerings; whatsoever they bring unto me of all their holy things, to thee shall it be and to thy children. In the most holy place eat of it; let every male eat of it, thou and thy sons; for it is holy unto thee. And let this be yours of their first gifts, and of all that the children of Israel offer; to thee have I given it, and to thy sons and thy daughters with thee as an ordinance for ever. Let everyone that is clean in thy house eat of it. And all ⁷⁹ the first-fruits of oil, and all the first-fruits of wine and wheat, even their first-fruits, and all that they

⁷¹ P omits: presbyters and.

⁷² P let them give.

⁷³ In A the word is fem.; in P masc.

⁷⁴ P you cannot.

⁷⁵ P omits: and.

⁷⁶ P omits: unto me; but inserts the same words after "sanctified."

⁷⁷ The words enclosed in square brackets seem to be an insertion in A. The same words occur further on in both manuscripts.

⁷⁸ P thou art old. There is a confusion here between *ḡḡpas* and *ḡḡpas*.

⁷⁹ P omits: all.

offer unto the Lord, to thee I have given it. All the first-fruits of corn that are in all their land, and all that they offer unto the Lord, to thee have I given it all.⁸⁰ Let him that is clean in thy house eat of it. All that they dedicate among the children of Israel is thine, and everything that openeth the womb of his mother ⁸¹ of all flesh, everything that they bring unto the Lord from man even unto beast is thine. And those that are redeemed with a ransom—the first born of men, and the first born of beasts that are unclean, ye shall redeem. And for a ransom for each one that is a month old, the price shall be fifty shekels according to the shekel of the sanctuary, (that) is twenty obols.⁸² But the first born of cows and the first born of sheep and the first born of goats, thou shalt not redeem, for they are holy; and thou shalt pour out their blood at the altar, and their fat thou shalt make a sacrifice unto the Lord for a sweet savour. And its flesh shall be for thee; even as the breast which they offer, and as the right shoulder, it shall be thine.⁸³ Every offering which is holy, even all that the children of Israel separate unto the Lord, I have given it ⁸⁴ to thy sons and thy daughters with thee as an ordinance for ever; and it is a perpetual decree for ever before the Lord unto thee ⁸⁵ and unto thy seed after thee."⁸⁶

CHAPTER VIII.

THAT THE PEOPLE OUGHT TO BRING OFFERINGS TO THE CHURCH ACCORDING TO THEIR ABILITY.

[ii., 26.] HEAR now also, ye people of the elect Church of God. For of old the Hebrews were called the people of God, a holy people; but now ye are priests,

⁸⁰ P connects with what follows: let every one that is clean, etc.

⁸¹ P omits: of his mother.

⁸² A adds: to me.

⁸³ I follow here the punctuation of A.

⁸⁴ P adds: to thee and.

⁸⁵ P omits: unto thee.

⁸⁶ Nu 18, 8ff.

a holy people, elect (in) your generation, and your names are written in heaven for a kingdom and a priesthood, a holy people, a bride adorned for the Lord God, a glorious and faithful Church. Hear how it was appointed of old what should be given to those set in authority over the Church of God,¹ (whether) vows, first-fruits of corn, or tithes² for the salvation of men's souls. The beginning of the name of Jesus is iota, by number, ten.³ Hear,⁴ O thou Holy Church, the congregation of people which hath been founded on iota, which was manifested in the law, and hath kept⁵ the faith, and believed in our Lord Jesus Christ, and been a guide to the knowledge of the word iota, and hath stood fast in the perfection of His glory. For in old times they brought⁶ sacrifices, and thank-offerings, and vows,⁷ and tithes, and first-fruits, which were their oblations in those days; but now let the bishops and priests offer the sacrifice of the oblation to the Lord our God and⁸ our Lord Jesus Christ, who died as a ransom⁹ for us. And He hath appointed high-priests, and presbyters, and deacons,¹⁰ and readers, and singers, and doorkeepers, and deaconesses; and also widows, and virgins, and orphans. And over all these is set the bishop, for he is the teacher and instructor of all who serve God in the right faith, and for their sakes he delivereth the word. It is right that they obey him, for he is the teacher of the law for all, and besides their father, who hath begotten them by water and by the spirit. Since he is your chief and your teacher, and your stay, and your god on earth under the true God, ye ought to magnify him,¹¹ and others who are like him; even as God spake by the mouth of David the prophet, saying, "I said ye are gods, and all of you

¹ P Christ.

² This is the punctuation of the Eth. (A and P). According to AC a new sentence begins with "Tithes."

³ P omits: ten.

⁴ In P this goes with the preceding words: according to the

number of the testimony of the Holy Church.

⁵ A reads: established.

⁶ P adds: offerings and.

⁷ Platt omits: and vows.

⁸ P omits: and.

⁹ P omits: as a ransom.

¹⁰ P adds: and sub-deacons.

¹¹ P adds: and honour him.

children of the Most High."¹² Speak no evil word against the gods, that is, the bishops; but let the bishops have the first seat amongst you, for to them hath been given honour and glory from the Lord God, that they may feed His people in peace, as Christ the great High-priest.¹³ But let the deacon minister in purity without blame, and let him do nothing without the permission of the bishop his father. And let the deaconess do nothing without the permission of the deacon. And let no other woman go to the deacon save only with the deaconess; and in like manner let no woman go to the bishop save with the deacon. Honour then the priests, for they admonish you and teach you the way of God; and ye shall receive from them the word in the right faith. For He sent them to preach, and teach, and admonish, and baptize into the name of the Father, and of the Son, and of the Holy Spirit, and to teach men to observe all that † He †¹⁴ had commanded them. Honour widows and orphans as the Church; and virgins also as the altar and the offering of incense.

[ii., 27.] For of old none was able to offer sacrifice except he were of the sons of Levi, and the people could not approach the altar except along with the priests.¹⁵ And in like manner do ye also do nothing without the counsel of the bishop. He who acteth thus without the permission of the bishop his work (?) is idle and vain and without profit. As Saul offered a sacrifice without Samuel the prophet, and heard a voice saying, "Thy sacrifice is vain";¹⁶ in like manner, if a layman do (anything) without the priest, it is vain. Uzziah the King also, when he was not a priest, and yet did the office of a priest, became a leper. And if there be anyone of the people that usurpeth the priest's office, and doeth not the commandments of God, he shall not escape judgment, for he hath taken an honour that was not given unto him, and hath resisted the priest-

¹² Ps 81, 6.

¹³ P omits: as Christ the great High-priest.

¹⁴ Eth. (A and P) has: I.

¹⁵ P priest.

¹⁶ 1 S. 13, 13.

hood, and hath not imitated Christ, "who glorified not Himself to be made a great High-priest";¹⁷ but patiently endured until¹⁸ He heard the voice of the Father saying, "The Lord swear, and will not repent, thou art his priest for ever after the order of Melchizedek."¹⁹ But if Christ glorified not Himself without the Father who is equal with Him, how then can a man by himself take²⁰ the priesthood to himself, unless he that hath authority over him have given it unto him? For the sons of Korah were of the tribe of Levi, yet when they strove against Moses and Aaron, the fire consumed them, because they sought to take that which belonged not to them. Dathan²¹ and Abiram²² went down alive into Sheol. The rod that budded destroyed the counsel²³ of many foolish men, and He made manifest thereby the great High-priest who was ordained by God. Therefore, brethren, ye ought to bring your sacrifices and your incense to the bishop, for he is the High-priest. Bring unto him your first-fruits and tithes (and) all your vows, that he may give to each one according to his need, even to the destitute who have nothing. Let him appoint unto them as is fitting, that none wrong his neighbour in receiving alms. The bishop ought to exercise due care concerning all the destitute, and to examine their lives and know well their condition.

[ii., 28.] Moreover when the faithful desire to invite to a feast the destitute²⁴ and the widows,²⁵ as²⁶ the Lord hath commanded, the deacons ought to minister. And let them, knowing well the lives (of all), invite them and set them each one in his place, as is fitting. And let them distribute unto them; and to the shepherd also let them give thereof in secret, for the honour of God, seeing that the priesthood hath been given unto

¹⁷ Heb 5, 5.

¹⁸ P for.

¹⁹ Ps 109, 4.

²⁰ P adds: the gift of.

²¹ P adds: also.

²² P adds: and Korah.

²³ Lit. heart.

²⁴ A reads: destitute women. This does not agree with what follows.

²⁵ P adds: and orphans.

²⁶ P adds: God.

him. And after distribution hath been made unto the widows, let the deacons take thereof two portions; and in like manner the presbyters also, who watch, and teach the word of admonition, and let them receive double,²⁷ for they are apostles of our Lord,²⁸ they being counsellors of the bishop, and the crown of the Church, who therein judge uprightly. And let the reader receive one portion, and in like manner the singers also, and let the doorkeepers get each one according to the appointment of the Church; and to the people let them give such portions as besit them.²⁹ And let them not neglect the bishop, nor delay to give unto him, but send speedily unto him along with the ministering deacons. The deacons ought to inform the bishop of every need of the people, that he may command them³⁰ to do as befitteth. For of old there was no man that entered into the temple, or did anything (therein) without the priest. Malachi the prophet saith, "For the priest's lips keep counsel and search out the law."³¹ For those who serve (false) gods, and do their will, and set themselves up as righteous, though they are impure and their works evil, and (who) have no good works, and account themselves as the saints—men indeed seeing their works mock at, and detest,³² and despise them—yet is there none of these that can accomplish or do anything without the counsel of the idol-priests, but they look up to them and hearken to the voice of him that commandeth them, and do all that he saith unto them; and they honour the idol-priests, and put their trust in them, and believe in their gods. Now if they believe in these that have no life, and (if they) serve unclean spirits in whom is no profit, and hope in vanity, and set themselves up as righteous, how much more should we, who have received grace,³³ and have an enlightened faith and a perfect hope wherein is no

²⁷ P adds: honour.

²⁸ P adds: Jesus Christ.

²⁹ P and let the people give (to each) such honour as befitteth him.

³⁰ P the people.

³¹ Mal 2, 7.

³² P omits: and detest.

³³ P adds: of the Holy Spirit

deceit,³¹ believe the message³⁵ which is full of glory and without fear, that we may please the Lord our God. For know of a truth that the first fathers³⁶ and the bishops are the mouth of God.

[ii., 29.] For Aaron spake to Pharaoh, being a helper to Moses, and therefore he was called the prophet, and Moses was called³⁷ the god of Pharaoh, as a king and high-priest. Even as God said unto him,³⁸ "Behold, I have made thee to be a god unto Pharaoh, and Aaron thy brother to be unto thee"³⁹ a prophet."⁴⁰ How then do ye not believe them, for they intercede for you, and deliver the word?

[ii., 30.] Serve them, for they are prophets and servants of God, the deacon like Aaron, and the bishop like Moses. And if Moses was called a god by the Lord, it is right that for you also to honour the bishops as God, and the deacon as a prophet. As Christ did nothing without the Father, in like manner let the deacon do nothing without the counsel of the bishop. Also there is nothing that the Son doeth without the Father, and as the Son is subject to His Father, in like manner let the deacon be subject to the bishop.

CHAPTER IX.

THAT THE DEACON OUGHT TO DO NOTHING EXCEPT
BY PERMISSION OF THE BISHOP.

EVEN as the Son is the good pleasure of the Father, and His angel of counsel and His prophet, in like manner is the deacon the messenger¹ and prophet of the bishop.

[ii., 31.] Wherefore it is not right that he should

³¹ *Lit.* falsehood. P where "patriarchs," but that is
is no uncleanness, nor any de- scarcely suitable here.

³² *Lit.* preaching. P adds: "P omits: the prophet and
of the Gospel. Moses was called.

³³ I have translated literally. P adds: a minister and.
The phrase generally means Ex 7, 1.

¹ *Lit.* angel.

do anything without the counsel of the bishop. And if he give in secret to one that is destitute without the knowledge of the bishop, he causeth reproach, and imputeth (unto him) neglect and sloth as touching the poor, and needy,² and afflicted. And he that speaketh evil against the bishop, or doeth (him) wrong, hath sinned against God, not understanding that which is said, "Thou shalt not speak evil against the ruler of thy people."³ For this law was not ordained concerning stones and trees which the Gentiles⁴ worship, but rather with respect to priests⁵ and wise men. For to these He said, "Ye are gods, and all of you sons of the Most High."⁶

[ii., 32.] Understand then, O deacon, if thou seest a destitute man, and he be ashamed to beg, speak concerning him⁷ to the bishop, and reveal not his poverty to another, nor speak of it, lest he be ashamed and murmur. But if thou revealest his secrets, thou shalt bring sorrow on thy brother, and for his sake the Lord will be wroth with thee.⁸ "And He⁹ said unto them, Wherefore were ye not afraid¹⁰ to speak evil against my servant Moses? And the anger¹¹ of the wrath of the Lord came (upon them). And Moses said unto those that murmured against him, And we, what are we? and this your murmuring—it is not against me that ye murmur, (but) against the Creator."¹² And if there be anyone that saith to a layman, Thou fool, he shall be condemned, for he hath blasphemed against the name of Christ. And if this be so, much more then shall those (be condemned) that blaspheme against the bishop. For when he stretcheth forth his hands, the Holy Spirit cometh down¹³; and by him ye are taught the spiritual commandment, and know God, and

² P adds: and destitute.

³ Acts 23, 5.

⁴ *Lit.* foreigners.

⁵ P adds: and teachers.

⁶ Ps 81, 6.

⁷ P adds: in secret.

⁸ So P. A seems to read: threaten.

⁹ P the Lord.

¹⁰ P ashamed.

¹¹ P has a different word for "anger" and adds: upon them.

¹² Cf. Nu 12, 6ff.; Ex 16, 7.

¹³ P adds: upon him

have believed in Christ, by whom ye are saved by ¹⁴ the oil of gladness and the holy chrism, and are made the sons of light. For when the bishop layeth his hand ¹⁵ upon you in holy baptism, the Lord sendeth His holy Word upon you, saying, "Ye are my sons, and I to-day have begotten you." ¹⁶

[ii., 33.] Understand, then, O man, that by the prayer of the bishop thou art called a son of God. Now also know that ¹⁷ which was granted unto thee; and love him that hath loved thee, and called thee ¹⁸ to this glory and honour. Revere the bishop ¹⁹ who is under God a father unto thee. For ye have heard the word which saith concerning those who begat you according to the flesh, "Honour thy father and thy mother, and for this thou shalt find good"; and, "he that speaketh an evil word against his father or his mother, let him die the death." ²⁰ And if this be so, how then is it that ye do not magnify and honour those who have begotten you again with water and the Holy Spirit, and have fed you with spiritual milk, and nurtured you with the word of admonition, and strengthened you by the eucharist, and made you meet to receive the holy Body and the precious Blood of our Lord and Saviour Jesus Christ? These are they who have loosed you from the bond of sin, and made you partakers of the holy eucharist, ²¹ and of the love of God, that ye may be partakers of the inheritance and joint-heirs with His Son. Fear them, then, and honour them in every thing, for they have been granted life from God, that they may give judgment against them that have sinned, and save them from the fire of Gehenna, and pardon them that turn from their sins.

[ii., 34.] These then you ought to fear as chiefs and rulers; and obey them as kings, and receive them into your houses. Even as Samuel the prophet com-

¹⁴ There is no "and" before this word in A. Therefore there is no need to supply "are anointed" as Pl does.

¹⁵ P hands.

¹⁶ Ps 2 7.

¹⁷ P this gift.

¹⁸ A omits: and called thee.

¹⁹ P Revere him.

²⁰ Ex 20, 12; 21, 16.

²¹ A different word from that used in the last sentence.

manded the people concerning the king in the first Book of Kings, and Moses also commanded concerning the priests, we in like manner command you concerning the bishops, that ye give them their due, even as is appointed. For of old Moses and Elijah ²² and Samuel commanded the people to honour kings and priests, who do service in matters of this world; and if this be so, much more is it meet that you should give their due and their maintenance to bishops and priests who watch and do service on your behalf, and are your guides unto the Kingdom of heaven. And if of old kings raised armies to fight and war, that they might guard and save men's bodies, how much more are they (worthy of honour) who have received from God the office of the priesthood, (and) who preserve soul and body from condemnation. For the soul is of more account than the body, and the priestly office is of more account than the kingly, for this is the office which bindeth those that deserve condemnation, and looseth those that seek for healing. ²³ Wherefore it is right that ye should honour and ²⁴ love the bishop ²⁵ as a father, and fear him as a king, and trust in him as (in) God. Bring unto him your gifts, both the fruits of your ground, and the labour of your hands, and your first-fruits, and your presents, and your vows ²⁶; even the first-fruits of your wheat and wine and oil and wool. And for this shall he pronounce a blessing upon you, that your oblation may be acceptable and well-pleasing as incense, even a sweet savour before the Lord your God; and that the Lord may bless the work of your hands, and multiply the good fruits of your land. For the blessing of the Lord is ²⁷ upon the heads of the righteous who shew mercy.

[ii., 35.] Behold now, know ye that the Lord hath freed us from the curse of the Law, and brought us

²² P omits: and Elijah.

²³ Lit. medicines. P reads: pardon (a similar word in Eth.)

²⁴ P omits: honour and.

²⁵ P bishops . . . them.

²⁶ P your tithes and your sacrifices.

²⁷ P the Lord pronounceth a blessing.

back to life, when we were scattered abroad and lost as sheep without a shepherd, and as the beasts that cannot speak.²⁸ He hath turned us from our sins, and cleansed us from our iniquities, and commanded us to bring our sacrifices to the priests, and to give alms to the poor who have nothing. For our Lord saith in the Gospel, "Unless ye abound more than the Scribes and Pharisees in doing righteousness ye cannot enter into the Kingdom of heaven."²⁹ (This will ye do) if ye take care to give to the priests and the widows and the orphans; even as it is written, saying, "He hath dispersed abroad and hath given to the poor, and his righteousness remaineth for ever,"³⁰ for "by righteousness and uprightness and mercy sin is pardoned."³¹ For a pure and blessed soul pleaseth God. Do, then, righteousness thus as the Lord hath commanded; give to the priests as it becometh, the first-fruits of thy winepress and thy threshing-floor, for they have authority to give to all the destitute, and power over every matter of the Church. Strive not, then, against the bishops in anything that they do, saying, When did he do it? or, To whom hath he given? or, When did he spend it? or, Whither did he send it? (Nor discuss) whether he hath done good or evil, or acted justly or unjustly, for the Lord God will require it of them, who hath given them the office of the priesthood, and granted unto them the greater degree.

[ii., 36.] But do thou set the fear of God before thine eyes, and remember at all times the word that saith, "Love the One³² Lord, thy God with all thy heart³³ and with all thy strength,"³⁴ and follow not the way which leadeth unto (false) gods, nor anything like thereto that have no life in them, nor the doctrine of devils, and other creatures (?)³⁵ which Christ has not commanded. But seek thou to read the Scriptures

²⁸ Or, reason. ²⁹ P adds: and with all thy
³⁰ Mt 5, 20. P reads: of mind.

God.

³¹ Ps 111, 9.

³² Cf. Prov 15, 27 (16, 6).

³³ P omits: One.

³⁴ Dt 6, 5.

³⁵ Pl translates: devils. The word does not seem to have this sense.

which are the law of the Lord thy God,³⁶ and cease not to read His³⁷ Scriptures at all times. And remove from thee all evil that opposeth itself, which is not commanded in the law, (even) mocking and anger. But honour thy father and thy mother who begat thee according to the flesh, and love thy neighbour as thyself, and shew mercy³⁸ to the poor, and keep far from false swearing wherein is no profit. But keep not far from the Church of Christ; resort thither early at all times, and worship humbly³⁹ with the lowly, who sleep not night or day,⁴⁰ giving⁴¹ thanks to God for⁴² the life that He hath bestowed upon them. Live by (thy) labour, the work of thy hands, and offer unto the Lord of what thou hast according to thy power; and be a friend of the poor, and gain the Kingdom of heaven, where is no moth nor rust, neither doth the thief find it. And if thou desirest to save thyself, strive not in judgment with the bishop, nor with a layman, thy brother, nor with thy fellow wrongfully. And if thou strivest in judgment with him⁴³ wrongfully, thou hast drawn on thyself transgression and sin, none constraining thee. For judgment hath been given to the priests, and not to the layman. For the Lord saith (to them) "Judge in righteousness and uprightness";⁴⁴ and, "Be of understanding and judge the great ones of the people, each one of them."⁴⁵ But to you⁴⁶ it is not permitted to judge any man. For it is said to those that have not the office of the priesthood, "Judge not, for your judgment shall not be acceptable."⁴⁷

[ii., 37.] But let the bishop judge in uprightness, even as it is written, saying, "Judge the poor and the

³⁶ P omits: thy God.

³⁷ P the.

³⁸ Pl wrongly translates: be a guide.

³⁹ P adds: at all times.

⁴⁰ P day or night.

⁴¹ P who give.

⁴² P adds: all.

⁴³ P them.

⁴⁴ Cf. Dt 1, 16, 18;

Zech 7, 9.

⁴⁵ So A reads. Pl translates thus the reading of P: give judgment unto every man with discernment. The words are a translation of the well-known saying: "Show yourselves tried money-changers."

⁴⁶ P adds: O people.

⁴⁷ Cf. Mt 7, 1; Lk 6, 37.

orphan, do justice to the oppressed and the needy, and save the desolate and destitute."⁴⁸ And moreover it is said, "Wherefore judge ye not amongst you⁴⁹ in uprightness."⁵⁰

CHAPTER X.

THAT THE BISHOP OUGHT TO EXAMINE AND TRY EVERY MATTER IN RIGHTEOUSNESS AND UPRIGHTNESS.

BE ye then pure as the first fathers, good and wise¹ and prudent²; and put away from you (every) evil habit and wicked custom. Choose rather for yourselves the way of life. The bishop ought to walk in this³ way, and do as it befitteth,⁴ and turn aside from⁵ evil-doing, and do good works,⁶ and heal the sick⁷ who desire to repent, and cast forth such as refuse to turn. For there are many who seek pretenses, and lay snares⁸ and accusations through envy, as did the two elders against Susanna in Babylon, and as did the Egyptian woman against Joseph. But do not thou, O man of God, as these do; but be good and merciful, and receive them that repent. And favour not the sinner, neither slay the just. But whoso receiveth not the repentant, and bringeth not the sinner back is the father of anger, and in him is no peace. For in the place where anger is, there the Lord dwelleth not; but anger is the friend of Satan, who goeth to and fro amongst false brethren—and in him is no peace—and causeth trouble in the Church. Understand, then, and follow not the way of fools who rejoice in evil, neither hearken to their voice,⁹ but beware of them, for there is¹⁰ no fear of God before their eyes, but rather revenge

⁴⁸ Ps 81, 3f.

⁴⁹ P adds: in righteousness and.

⁵⁰ Cf. Lk 12, 57.

¹ P omits: and wise.

² P adds: and faithful.

³ P adds: right.

⁴ P omits: and do as it be-

fitteth.

⁵ P adds: all.

⁶ P omits: works.

⁷ P poor.

⁸ P unintelligibly reads: practise magic.

⁹ P adds: in evil.

¹⁰ P they have.

and envy. For evil men accuse the good who are without sin, and raise against them an evil report, and bring them down into great trouble and affliction.

[ii., 38.] But thou, O bishop, understand, and examine those who come unto thee to tell their cause, and judge between them with wisdom, discerning how and what the matter is. And if a man be found to have transgressed, admonish him thyself alone,¹¹ as the Lord hath commanded; take him with thee alone, and speak unto him, that he may turn to repentance. And if he reject thee,¹² take with thee one or two, and tell him of his sloth and folly, and teach him in meekness and wisdom; and it (that is, wisdom)¹³ dwelleth in the heart of the good, and resteth in the mind¹⁴ of teachers. And if he hearken to the word of you three, he hath saved his soul and gained himself¹⁵; but if he refuse to hearken, tell it unto the Church, and if he refuse (to hear) the Church, he shall be unto thee as¹⁶ a heathen and a publican. Receive him not, and permit him not to enter the Church, nor reckon him with the Christians.¹⁷ But those that repent of their sins, and turn to our Lord Jesus Christ, the Son of¹⁸ God—let us receive¹⁹ their repentance.

[ii., 39.] Behold I, Matthew, one of the twelve, declare unto you the teaching of this new²⁰ Didascalia, though before I was a publican. And when I repented and believed in the right faith, I became an apostle and a preacher²¹ of the holy gospel, for by faith a man is saved. And in like manner Zacchaeus also, though before he was a publican, (yet) when he turned and repented²² and prayed to the Lord, He received his repentance and despoised him not. And behold as those

¹¹ P omits: thyself alone.

¹² P omits: thee.

¹³ P and say unto him, Wisdom.

¹⁴ P bosom.

¹⁵ P saved himself and gained his soul.

¹⁶ P adds: a layman. This P1 translates "Gentile," a

meaning which the word cannot have.

¹⁷ P the Christian people.

¹⁸ P adds: the living.

¹⁹ P He will receive.

²⁰ P omits: new.

²¹ P adds: of the word.

²² P omits: and repented.

soldiers and publicans, who entered into the Church, heard the word of repentance from John the Baptist, and that which he said after (their) baptism, "Do nothing beyond that which is commanded unto you";²³ (so) lay not ye burdens²⁴ on the Gentiles who turn unto God, lest they rebel against the faith. And thus we give commandment: Those that turn²⁵ ye shall bring into the Church, that they may hear the word of the Scriptures, and bring forth fruits meet for repentance, lest they perish.²⁶ But do not ye stand together with them in prayer, but let them be put forth after the reading of the Scriptures of the Law and the prophets and the Gospel. Then they shall be ready at all times to serve in the Church, that others, when they see, may fear and be admonished, and learn true godliness.

[ii., 40.] O bishop, help the sinners, and strengthen them by the word of the Lord, and despise them not, and refuse not to eat with them. For our Lord refused not to eat²⁷ with publicans and sinners and when the Pharisees said unto His disciples, "Wherefore eateth your master with sinners and publicans?" he answered and said unto them, The sick have need of the physician, and not the whole. I have not come to call the righteous, but sinners to repentance."²⁸ Wherefore it is right that thou visit them and comfort them, and eat with them in love, and be careful for their salvation, and help them, and say unto them, Be strong, clap your hands and dance (with) your feet.²⁹ Ye ought then to console the sorrowful of heart, and bear patiently with the angry, lest they turn again unto folly, for the passionate man is ever a fool.

[ii., 41.] But if any man turn, and show forth the fruits of repentance, straightway receive him, as the prodigal son who scattered all his father's substance,

²³ Lk 3, 13.

²⁴ P adds: on your brethren and. omits: with them. For our Lord refused not to eat.

²⁵ P adds: to God.

²⁶ P lest they despise the teaching.

²⁷ P *per homoioteleuton*

²⁸ Mt 9, 11ff.

²⁹ This sentence, Be strong, etc., represents a quotation from Isa 35, 3 in AC.

"living riotously. And he spent all that he had, and there came a great famine on that land, and he began to be in want. And he went and joined himself to one of the men of that country, and he sent him to his field to feed swine. And he would fain have filled himself with the berries³⁰ that the swine did eat: and no man gave unto him. And he thought in his heart, and said, How many hired servants of my father's (are there) who have bread enough and to spare, and I die here of hunger.³¹ I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight; and am not worthy therefore to be called thy son: make me as (one) of thy servants.³² And he arose, and came to his father. And his father saw him from afar, and was moved with compassion for him, and ran, and fell on his neck, and kissed him. And his son said unto him, Father,³³ I have sinned against heaven, and in thy sight, and am not worthy to be called thy son. And his father said to his servants, Bring quickly choice garments, and put (them) on him; (and) put a ring on his hand and shoes on his feet: and bring a fatted calf, and kill (it), and let us eat, and make merry: (for) this my son was dead and lived again; and was lost and is found."³⁴ Thus do, O bishop, when ye baptize the catechumens: receive them and lay thy hand³⁵ upon them, for they have been purified by repentance. And after thou hast prayed over them, baptize them and bring them into the good flock. For when thou layest thy hand upon them the Holy Spirit descendeth upon them³⁶ from our Lord Jesus Christ. And if one of the faithful brethren asketh thee, and saith to thee, Wherefore hast thou [slain³⁷]

³⁰ Eth. berries of tsëra. Whether the last word is a proper name (=Greece) or the name of some tree is quite uncertain.

³¹ P servants (a different word).

³² P one of thy servants (a different word).

³³ P omits: Father.

³⁴ Lk 15, 13ff. This quotation is much longer in Eth. than in AC.

³⁵ P adds: on them and.

³⁶ P when the bishop layeth his hand upon them they receive the Holy Spirit.

³⁷ This seems just the wrong word, but both manuscripts agree in the reading.

the sinner? Oughtest thou not to rejoice with him, and to say to him, Because this thy brother was dead, and lived again; and was lost, and is found? For God is merciful, and forgiveth the sin of him that³⁸ hath repented and done (that which is) good. Hear what David did when he sinned in the matter of the wife of Uriah. After³⁹ his sin he repented, and said, "Turn thy face⁴⁰ from my sin, and blot out all my transgression. Create for me a clean heart, O Lord, and renew a right spirit within me. And cast me not away from before thy face, and take not thy Holy Spirit from me. Restore unto me joy and thy salvation and strengthen me with an excellent⁴¹ spirit."⁴² And thou also, O bishop, heal them as a wise physician, and as a faithful friend, who careth and seeketh for the salvation of his neighbour. In like manner do thou help and save, and heal from the wounds of sin those that turn unto God, that they may be saved from condemnation. If their disease be great, give unto them the remedy which blotteth out uncleanness; and anoint them with the oil of life, which destroyeth the poison of the disease, that is, fasting and prayer; and bind up by prayer and supplication⁴³ the defilement of the limbs of those that are broken. And if, when thou doest all this, thou art not able to heal them, be not against them as a saw which cutteth asunder, or as an axe which breaketh in pieces, but rather as a wise physician who cutteth with a lancet, and removeth the foulness of the disease that is hidden within: and then shall the whole limb become sound. But if thou seest a deceitful⁴⁴ man who refuseth to turn unto repentance, but liveth in folly and error, cut him off from the Church. For it is said, "Remove all⁴⁵ evil from you."⁴⁶ It is right that thou admonish him, but it is right⁴⁷ that thou reckon him not an⁴⁸ enemy, for he is a member of thine. And

³⁸ P adds: hath sinned, when he.

³⁹ P adds: he confessed.

⁴⁰ P adds: O Lord.

⁴¹ Or, powerful. Greek ἡγεμονικός.

⁴² Ps 50, 11ff.

⁴³ *I.it.* worship.

⁴⁴ P adds: and talkative.

⁴⁵ P omits: all.

⁴⁶ Cf. Dt 17, 7.

⁴⁷ P omits: it is right.

⁴⁸ P they.

respect not persons in judgment, and favour neither the rich nor the poor.

[ii., 42.] And ye, O shepherds of the sheep and deacons, ought not to hearken to words of falsehood and accusation against an innocent man in whom is no sin, that ye should put him forth from the Church, seeking occasions to receive bribes, and to accept persons; for those that do thus are the friends of the devil. Know, then, that ye shall be requited concerning this before the judgment-seat of the Lord, for it is written, saying, "Thou shalt not slay the righteous with the sinner, nor take a bribe to destroy life: for a bribe blindeth the eyes of the wise, and perverteth the word of righteousness."⁴⁹ Honour not a transgressor because of a bribe, and change not righteousness for falsehood, but take heed to yourselves,⁵⁰ and do not any (such) thing. And judge not unrighteously, and be not partakers with evil-doers. For it is said by Isaiah the prophet, "Woe unto them that call good evil, and evil good; that call light darkness, and darkness light; that call sweet bitter, and bitter sweet. Woe unto them that are wise unto evil, and say, We are as the wise."⁵¹ But if ye pervert judgment by iniquity, know that ye shall bring on yourselves grievous⁵² condemnation. For our Lord saith, "Even as ye have judged, ye shall be judged, and with the measure wherewith ye have measured, men shall measure unto you."⁵³ But if ye have understanding, and enquire into matters of judgment, ye shall discern the evil, and the false, and the slanderers who would fain slay their neighbours by wrongdoing.

[ii., 43.] These are they that cause trouble, and observe words of vanity, and make snares for themselves by the words of their lips. Those that do thus put far away,⁵⁴ lest they destroy⁵⁵ the Church of God. But if they turn and repent, and forsake their wickedness, and

⁴⁹ Cf. Ex 23, 7f.; Dt 16, 19.

⁵⁰ P thyself.

⁵¹ Isa, 5, 20f.

⁵² P omits: grievous.

⁵³ Mt 7, 2; Lk 6, 37.

⁵⁴ P adds: from the Church.

⁵⁵ P defile.

do good, let them be received that they may enter into the Church, for they have received the Body of Christ. If a man be born having in his members aught superfluous, will he not cut off that which is superfluous in his members, that it be not a shame unto him? In like manner, ye shepherds of the sheep, drive out from the Church of God the ungodly and unbelieving; for it is a shame if there are⁶⁶ with you those that believe not in the name of⁶⁷ Jesus Christ. Cut them off entirely from the Church; ye are truly members of Christ and sons of the Church. And if there be found in your midst a superfluous member, who hath thoughts of evil, and goeth to and fro among you with murder,⁶⁸ and slander, and blasphemy—he that doeth thus hath accomplished all the devices of Satan, and hath blasphemed against the Church. Let those that do thus be put⁶⁹ forth from the Church, and be requited according to their works, and entirely cut off from the people of the Lord. Behold⁶⁰ then the Church of the Lord is beautified, for the evil member hath gone forth from her, that dwelt within her, troubling her. These are destroyers, haters of good, and lovers of wealth and vain praise, who are wise unto evil, and scatter the sheep of the flock of Jesus⁶¹ Christ.

[ii., 44.] Bishops and people ought to judge⁶² in righteousness; for our Lord saith, "If ye walk in a crooked way, I also will walk with you in a crooked way."⁶³ And moreover somewhere it is said, "With a righteous man thou shalt be righteous; and with a pure man thou shalt be pure; and with the elect thou shalt be elect; and with the crooked thou shalt be crooked."⁶⁴ Walk, then, in the way of purity, that thou mayest find honour and favour with the Lord. Be of one heart and love one another: and let there be peace

⁶⁶ P live.

⁶⁷ P in our Lord.

⁶⁸ P and bring murder.

⁶⁹ P those that do thus drive out, and let them be put.

⁶⁰ P and when ye do thus,

behold.

⁶¹ P omits: Jesus.

⁶² P the bishops ought to judge the people.

⁶³ Lev 26, 27f.

⁶⁴ Ps 17, 26f

among you.⁶⁵ And ye, O bishops, feed the people with firmness, with one heart⁶⁶ and in uprightness⁶⁷ and fellowship, that ye may glorify God in one faith. Be, then, one body and one spirit and one faith, even as the Lord hath granted unto you, in uprightness.⁶⁸ Let the deacon tell the bishop of all that is done, even as Christ did nothing without the Father; for there is one will of the Father and the Son and the Holy Spirit. And when the deacon hath received ordination from the bishop, let him be⁶⁹ an ear, and an eye, and a mouth to the bishop, and tell (him) the cares of the people as becometh: even as Jethro told Moses the prophet and he received his word.

[ii., 45.] This honour⁷⁰ becometh a Christian people. Let not the layman judge, nor the elders, but rather such as are set in authority in the Church. For Satan bringeth snares on the servants of God from the ungodly, and teacheth them reproaches and blasphemies. Is there not one among us of understanding that is able to judge between us in uprightness?

[ii., 46.] Suffer not, then, the heathen to know the mystery of your hidden things, and accept not against yourselves the testimony of those that believe not, but keep that which has been given unto you. For it is said, "Give that which is the King's unto the King, and that which is God's unto God."⁷¹ But if thou hast a debt to pay, delay not to give, saying, To my brother a believer I will pay, but to him that believeth not, I will not pay; but do as our Lord when He paid tribute. And ye, O servants of God, keep the commandments of Christ; and if ye see among the brethren a quarrel or dispute, it is right for you to give word concerning them to those that are set in authority. If they are men of

⁶⁵ P1 omits in his translation the words: and let there be peace among you.

⁶⁶ P mind.

⁶⁷ P omits: and in uprightness.

⁶⁸ P with a slight change of reading joins this to the next

sentence; It is right that the deacon, etc.

⁶⁹ P adds: as.

⁷⁰ Something seems to have been omitted here. There is nothing to show what the "honour" is.

⁷¹ Mt 22, 21.

evil habits, and causers of trouble, and haters of good, and such as walk not in the right way—they that are such admonish and put to shame; but when they repent, receive them. And if ye act thus, ye have made peace between brethren and saved them from sin. Ye ought to forgive and pardon the trespasses of your neighbours, even as the Lord commanded Peter, when he said unto Him, If my neighbour sin against me, how often shall I forgive him? Seven times? And Jesus said unto him, I say not unto thee, seven times, but, seventy times seven. Thus, then, the Lord willeth that His disciples should do, and that they should never let revenge dwell in their hearts, nor envy,⁷² nor anger, nor evil desire, but that they should make peace between brethren that they may live in unity.⁷³ For our Lord saith, "Blessed are the peacemakers, for they shall be called the sons of God."⁷⁴

[ii., 47.] Ye ought not then on the Christian Sabbath⁷⁵ to cause contention, but rather (to make) peace. Let judgment be given on other days. And it is right, O bishops, that presbyters⁷⁶ and deacons should sit with you in judgment. And judge not with partiality or accepting of persons, but judge in righteousness and uprightness as servants of God. And if there be anyone that hath a suit with his fellow, let them come both of them together, and stand in the court, even as it is written in the law. Judge ye⁷⁷ then in righteousness and in uprightness. Take heed and quickly set them at one, and make peace between them, before the judgment of death come forth⁷⁸ from the bishop on him that hath sinned. For with you in the court of judgment is⁷⁹ Christ the Son of God. And if any man say, Such a one hath blasphemed against the name of God, and walketh not in the way of righteousness, let not (your) judgment be given hastily, before his fellow appear.

⁷² P omits: nor envy.

⁷³ *I. it.* in (or, with) one heart.

⁷⁴ Mt 5, 9.

⁷⁵ *I. e.* on Sunday, the "Sabbath of the Jews," being the

Eth. name for Saturday.

⁷⁶ P priests.

⁷⁷ P adds: between them.

⁷⁸ P omits: forth.

⁷⁹ P sitteth.

[ii., 49.] And when they have come both of them judge between them. For the judgment which proceedeth from you leadeth unto life, and on the other hand it goeth down⁸⁰ unto eternal condemnation. For our Lord saith, "Follow righteousness and uprightness." But he whose sin is manifestly⁸¹ known, and hath been justly brought up to judgment, shall be far from life eternal, and shall not see the glory of God, but shall be put to shame before the saints. But if ye judge wrongfully, ye shall find condemnation and shall be requited⁸² according to your works, even as God requited the two elders who spake falsely against Susanna. Beware then of speaking falsely, for he that speaketh falsely shall find great condemnation. Be not as the men who were transgressors of the law, who spake falsely against Naboth in Samaria; and as the council of the Jews who spake falsely against⁸³ Stephen the first martyr. They that bear witness must needs be faithful and⁸⁴ meek men, in whom is no anger, pure and good⁸⁵ and faithful, worshippers of God, in whom is no evil. Such men are worthy to bear witness, (being) pure, in whom is no⁸⁶ blemish, and their testimony is sure.⁸⁷ But receive not the testimony of those that live not thus. And though the testimony of⁸⁸ many false witnesses agree with one consent, hear not their words, for it is said, "Let me have no fellowship with their assembly of blood."⁸⁹ And moreover it is commanded in the law, "And hearken not unto a false accusation, nor sit with him that is unjust, lest thou become an unjust witness; nor join thyself with a multitude to do iniquity."⁹⁰

⁸⁰ P leadeth. Perhaps the right reading is "bringeth down." A very slight change would be necessary.

⁸¹ P omits: manifestly.

⁸² P adds: by (or, before) God.

⁸³ P adds: our Lord in Jerusalem, and as those that spake falsely against. This agrees

with AC and is probably correct.

⁸⁴ P omits: faithful and.

⁸⁵ P adds: lover of God, humble.

⁸⁶ P adds: evil or.

⁸⁷ P and examine carefully their testimony.

⁸⁸ P omits: the testimony of.

⁸⁹ Ps 15, 4.

⁹⁰ Ex 23, 1f.

[ii., 50.] And if there be one who cometh before you in judgment, examine⁹¹ his life and (see) what his character and habits are; and (if) ye find witnesses concerning him that there is no evil in him, but that he followeth after righteousness, (being) a lover of God, and a receiver of strangers, and a lover of the poor, and a lover of the brethren; who loveth not gain, no extortioner, no drunkard, no sluggard; who putteth not forth⁹² his hand for oppression—him whose deeds are such judge⁹³ in righteousness. But him that speaketh falsely against his neighbour admonish, for he is his brother's murderer; that others, when they see, may fear, and not follow his way. And if there be one whose sin becometh manifest in judgment, admonish him and put him to shame.

[ii., 51.] As we have said before, if there be one who maketh an accusation, give not judgment for the one until both of them are present together in court. But if ye give judgment for the one wrongfully, before his fellow standeth in the court of judgment, then are ye become speakers of lies, as the priests who spake falsely against Susanna in Babylon, and brought her down to the court⁹⁴ unto a judgment of death. Howbeit Daniel the prophet saved Susanna, and brought down to the condemnation of death them that had spoken falsely against her.⁹⁵

[ii., 53.] And ye also in like manner, if ye judge not in righteousness and uprightness, shall find condemnation, and the scourge⁹⁶ of God shall come upon you. But if ye judge in righteousness and in uprightness, ye shall find a good reward and life eternal. Take heed, then, beloved brethren, and do good at all times, that ye may find honour before God with the holy fathers, Abraham, Isaac and Jacob in the Kingdom of heaven in life eternal; for that is right before God.

⁹¹ A omits: examine.

⁹² P openeth not.

⁹³ P adds: in uprightness and.

⁹⁴ P adds: of controversy.

⁹⁵ P omits *per homoioleuton*: Howbeit Daniel . . . against her.

⁹⁶ P adds: of the anger.

Judge, then,⁹⁷ in righteousness and peace without anger, for he that provoketh his neighbour to anger without a cause, his portion shall be in Gehenna. For it is said, "Before the sun set, cool your anger, and give not place to Satan. [For let him that stole, steal no more.]"⁹⁸ And again David saith, "Be ye angry and sin not."⁹⁹ Love one another, and remove evil from your hearts, and be at peace amongst yourselves. Hear, then, what our Master and our Lord and our Saviour Jesus Christ saith¹⁰⁰ in the¹⁰¹ Gospel, "When thou bringest thy gift to the altar, and there rememberest that thy brother hath wherewith to reproach thee, leave there thy offering before the altar, and go, first be reconciled with thy brother, and then, returning, offer thy gift."¹⁰² The sacrifice of God is a meek spirit and a humble heart,¹⁰³ prayer and thanksgiving; but if thou provokest thy neighbour to anger, and grieveest his heart, God will not receive thy sacrifice and thy prayer. Ye, beloved brethren, ought at all times to pray and make supplication, and utter¹⁰⁴ your supplication to God, that He may remove from you indignation and anger. Praise the Lord¹⁰⁵ continually at every season, and make mention of His name (which is) Most high, that He may remove from you hatred, and anger, and revenge, that ye may be able to pray with a pure heart wherein is no defilement; for the Lord hath commanded us to love our enemies, and much more our friends. And again it is said, "Hate not any man, but some of them admonish, and some of them teach."¹⁰⁶ Neither hate thou thy brother with thy whole heart, nor hear an accusation against him, nor find¹⁰⁷ occasion of stumbling because of him. And persecute not the stranger that dwelleth with thee, for thou wast a

⁹⁷ P omits: then.

⁹⁸ Eph 4, 26f. The second part of the quotation is omitted, rightly, as it would seem, in P.

⁹⁹ Ps 4, 5.

¹⁰⁰ P and hear what our Lord Jesus Christ saith, and teaches us.

¹⁰¹ P adds: Holy.

¹⁰² Mt 5, 23f.

¹⁰³ P meek heart and a humble spirit.

¹⁰⁴ P adds: all.

¹⁰⁵ P adds: at all times.

¹⁰⁶ Cf. Lev 19, 17.

¹⁰⁷ P lest thou find.

stranger in the land of Egypt; and hate not an Edomite, for he is thy brother. And David also saith, "If I have requited them that requited me evil, let mine enemies cause me to fall down naked." ¹⁰⁸

CHAPTER XI.

THAT CHRISTIANS OUGHT EVER ¹ TO FORGIVE THE TRESPASSES OF THEIR NEIGHBOURS, AND NOT LET REVENGE DWELL IN THEIR HEARTS, NOR THINK EVIL.

BUT if ye desire to be Christians indeed, walk in the way of the Lord, and loose every band ² of sin; for the Saviour hath commanded you to forgive the trespasses of your neighbour (even unto) seventy times seven. And if ye desire not to forgive them, hear what Jeremiah the prophet saith ³ . . . But if thou thinkest evil in thy heart, and nursest hatred, and judgest in anger, thy prayer shall not be able to ascend unto God, for thou hast not done the commandments of thy Lord. But if thou hast forgiven ⁴ the trespass of thy brother four hundred and ninety times, thou art become slow ⁵ of anger and great in mercy, that thou mayest save thyself. And if thou doest thus, thou shalt be a son of thy Father who is in heaven, and when thou makest supplication unto Him, He shall hear thy prayer as a faithful friend.

[ii., 54.] Wherefore, O bishops, when ye are gathered together for prayer and praise and worship, and to hear the reading of the word of admonition, read ⁶ the Holy Scriptures. Let the deacon stand amongst you, crying with a loud voice, and saying, If there be any man that hath ⁷ in his heart revenge, or

¹⁰⁸ Ps 7. 5.

¹ P omits: ever.

² P bands; though Pl translates as singular.

³ In AC a quotation follows from Zech 8, 17.

⁴ P because thou hast not forgiven.

⁵ P be then slow.

⁶ P omits: read.

⁷ P omits: that hath.

envy, or deceit, or any malice against his neighbour, ⁸ let him speedily be reconciled with him, ⁹ and then God will receive their prayer and their supplication. ¹⁰ And when ye enter into a house, say thus, The peace of God be in this house. And if there be there sons of peace, your peace shall rest upon them. Even as it is written, "He is peace to them that are afar off, and ¹¹ to them that are nigh," ¹² even to the people that believe in Christ. All who enter into the Church of God ought to pray unto Him to send peace ¹³ upon His ¹⁴ people.

CHAPTER XII.

THAT BISHOPS OUGHT TO BE PEACEMAKERS, MEN OF MERCY, WHO PARDON HIM THAT HATH TRESPASSED AGAINST THEM, AND RECEIVE ¹ THE REPENTANCE OF THOSE THAT TURN TO GOD; AND IF THEY DO NOT THUS THEY SHALL NOT BE CALLED BISHOPS, BUT EVIL . . . ²

BUT if the bishop pray for peace upon others, shall he not much more then be peaceable himself that he be not a son of darkness, and ³ that he may be called a son of light? ⁴ And if in himself there be no peace, how then can he give (peace) to others? Wherefore the beginning of all his work must needs be peace, ⁵ without evil or hatred; but in love and in peace let him ⁶ feed the sheep of Christ. Especially let him guard them as a faithful friend, that they may be saved together and become one flock. But let evil men, who work iniquity and (cause) hatred and trouble, be far from God.

⁸ P omits: against his neighbour.

⁹ P amits: with him.

¹⁰ P omits: and their supplication.

¹¹ P adds: salvation.

¹² Eph 2, 17.

¹³ His compassion and His peace.

¹⁴ P the.

¹ P and should receive.

² See Add. notes.

³ P omits: that he be not a son of darkness, and.

⁴ P peace.

⁵ P peaceable.

⁶ P adds: reconcile and.

[ii., 55.] For the Lord the God of mercy desired to bring back all generations to repentance by the teaching of the Holy Spirit, and the righteous, and the prophets.⁷ For before the flood the people lived according to the teaching of Abel and the admonition of Abel,⁸ and Seth, and Enoch, who ascended to heaven; and those that were after the flood, Noah taught; and those of Sodom, Lot the lover of strangers taught. And after Lot (men were taught) by Melchizedek, and the patriarchs,⁹ and Job the lover of God; and the Egyptians and the children of Israel by the commandments of Moses, and Joshua the son of Nun, and Caleb, and Phinehas, and those (that were) after them; and after the law by the admonition of angels and prophets; and after these (came) our Lord, who became incarnate and¹⁰ was made man of our Lady¹¹ the Holy Virgin Mary; and, after John the Baptist was cast into prison, He preached, saying, "Repent ye, for the kingdom of heaven is at hand." And after He had suffered on the Cross, He commanded us, even us His¹² twelve apostles to preach along with our good brother Paul. We are they to whom He hath granted¹³ that we should be witnesses concerning His Son our Lord Jesus Christ. And moreover (there are) with us James, the brother of our Lord, and the seven deacons. We have heard from His mouth¹⁴ the word of life, and have believed and known that He is Jesus Christ, in whom the Lord¹⁵ the Father is well pleased. We declare unto you perfectly that which we have heard¹⁶ from Him that none that believeth in Him¹⁷ shall perish. To Him let us offer up praise with one voice that we may obtain life eternal.

⁷ P bring back (men) to repentance by the teaching of the righteous even of all the generations of the prophets.

⁸ P lived walking according to the admonition of Abel.

⁹ Lit. first fathers.

¹⁰ P omits: became incarnate and.

¹¹ P omits: our Lady.

¹² P the.

¹³ P who have been granted.

¹⁴ P the mouth of our Lord.

¹⁵ P omits: the Lord.

¹⁶ A omits: that which we have heard.

¹⁷ P omits: that believeth in Him.

[ii., 56.] Thus our Lord hath commanded us, when we pray to the Father, saying, Thy will be done, as in heaven, so also on earth; that as¹⁸ the hosts of heavenly and spiritual ones glorify (Him), so every creature on earth † may glorify †¹⁹ the One God by His only-begotten Son our Lord and our God and our Saviour Jesus Christ. This, then, is His good pleasure that we should glorify Him and bless Him with one mind, and worship Him with one spirit. This is the good pleasure of Christ, that those that are saved should be many, and that not one of them should perish, nor the Church be diminished. Slay not the soul which hath been made alive through repentance, for it hath been saved from indignation and anger. But do ye in the beauty of your patience fulfil every word of the Scriptures. But if ye scatter the sheep of His flock, ye shall be enemies of God.²⁰ Destroy not the lambs that Christ hath fed. Be of good understanding, then, O bishop, lest by thine occasion the sheep of Christ's flock be scattered, whom we have gathered by the preaching of tongues from every quarter, by toil, and by weariness, and by sorrow, and by watching, and by hunger, and by thirst and labour (and) journeyings, and by persecutions, and by affliction, and by imprisonment. And behold²¹ we have done the good pleasure of God, and have filled with plants²² the house which is the holy congregation, the Church of God. Those that are called thereinto rejoice and are glad, glorifying and blessing God, even those that have been called by you unto life eternal. And ye also, O people, work amongst you (the works of) love and peace, that ye may walk in the Church²³ of God with one heart. And for this ye shall obtain a good reward from God.

[ii., 57.] But be thou, O bishop, holy,²⁴ without

¹⁸ P adds: all.

¹⁹ Both manuscripts read here the imperfect. It seems necessary to read the subjunctive as Pl does.

²⁰ P if thou scatterest . . .

Christ's flock, thou shalt be an enemy of Christ.

²¹ P adds: thus.

²² I.e. neophytes.

²³ P house.

²⁴ P omits: holy.

blemish, and do not that which is unseemly, nor be passionate, nor deceitful, nor of evil-disposition, but be a teacher and helper of those that perish, and a counsellor of good; and confirm the people as a man of God. And when ye are gathered together in the church, command them to walk in the good way as a wise ship-master. And command the deacons to be as the sailors, that they may make the brethren to sit down each one in his own place, as becometh in righteousness and purity, for they are together with you in one ship. Let the length, then, of the church be towards the East; and (let there be) two porches in its sides after the likeness of a ship; and let the throne of the bishop be set in the midst. Then let the presbyters²⁵ sit on his right hand and on his left: and let the deacons also stand ready to serve with their garments girt up like sailors. But let the people sit in their places in fear and trembling; and in like manner let the women sit by themselves in silence. And let the reader also stand in (his) place,²⁶ and read the books of Moses, and of Joshua the son of Nun, and of the Judges, and the Kings, and the Chronicles, and the books after the captivity (and) return from Babylon, (and) Job and Solomon, and the fifteen prophets. And † after they have read †²⁷ from the books two at a time, one shall rise up and sing praises in the words of David, and the people shall answer with praises. Then they shall read the Acts of the Apostles and the Epistles of our brother Paul, our beloved fellow-labourer, which he wrote, and sent to all the churches by the help of the Holy Spirit. And after this let the presbyters or the deacons²⁸ read the Gospel which we have given unto you, even I Matthew and John, and which Luke and Mark, the fellow-labourers of the renowned Paul, have proclaimed, (and) which they have appointed for you. And when²⁹ the Gospel is read, let

²⁵ P priests.

²⁶ P in a lofty place.

²⁷ The sense seems to require this slight alteration. Both A

and P read: and then they shall read.

²⁸ P presbyter or the deacon.

²⁹ P adds: he standeth when.

the presbyters and the deacons and all the people stand in great fear; for it is written, "Be silent, O Israel, and hearken."³⁰ Then let the presbyters stand³¹ one by one, and confirm the people; and afterwards the bishop that he may save them by (his) admonition. And next let the doorkeepers stand where the men come in, and set them in their places: let the deaconess in like manner make the women stand in their places. If any man³² be found standing in a place which is not his, let the deacons put him to shame, and then bring him back to his own place; for the deacons are like the sailors, and the church like a ship. Howbeit it is not a ship, but a flock of sheep. Now shepherds separate the sheep from the goats, and place them according to their kinds and according to their divisions; and in like manner let the people be found together in the church according to their classes. Let the young men stand by themselves; but if there be no place to contain them, let them stand with (the rest of) the people. And let the old men sit³³ by themselves, and let the children sit in front of their fathers, these taking care of them. And let the maidens sit by themselves; but if there be no place, let them stand behind the married women. And let the virgins and the widows and the elder women stand before all the (other) women.³⁴ And let those that have husbands and children sit by themselves. The deacons should arrange them one by one; and let no one pass over into his neighbour's seat. And let him mark the conduct and behaviour of the people in church, lest they sleep or be slothful in prayer; but let him watch them, and if any be found laughing or talking foolishly, let him admonish them and cause them to be silent. We ought, then, to stand in the church in fear and trembling, and to set our thoughts to hearken to the word of the Scriptures. † And when the catechumens and those that are under penance have

³⁰ Dt 27, 9.

³¹ *Lit.* be.

³² P women (with pronouns following in the feminine). Pl

ignores this in his translation.

³³ P stand.

³⁴ P omits this whole sentence.

departed †³⁵ let all the people rise up and look towards the East, and pray unto God, who is in every place. to bring them back to their former place, unto the garden of joy, from which the first man went forth, when he consented to the counsel of the Serpent, and transgressed the commandment of God. And after this let the presbyters³⁶ rise up and offer the sacrifice to God with fear and trembling. Then let the ministers rise and command them to keep silence; and let the deacon who standeth at the right hand³⁷ of the bishop say thus to the people, Let no man harbour in his heart revenge, or hatred,³⁸ or envy against his neighbour. Then let the men³⁹ salute one another with a holy kiss; and in like manner let the women salute one another. Howbeit salute not one another with guile like Judas Iscariot, who kissed our Lord and betrayed Him wickedly.⁴⁰ And after this let the deacon pray, and make supplication for the whole world, and⁴¹ all that is therein, for the fruits of the ground, for the king, for the priests, for the rulers, for the chief priests, for the peace of the holy Apostolic Church. And after this let the chief priest make supplication and entreaty that peace may be upon the people. Then let him bless them, as Moses commanded the priests to bless the people, saying thus, "The Lord bless thee, and keep thee, and make his face to shine on thee, and have mercy upon thee,"⁴² and give thee peace."⁴³ And after this let the bishop make supplication, and say, Save Thy people, and bless Thine heritage; feed them and lift them up for ever. Thou hast purchased and redeemed by Thy precious Blood Thy Holy Church⁴⁴

³⁵ The words obelized are intended to give the sense of the clause now found in A and P. As the clause stands it implies that catechumens and penitents were allowed to remain for the *missa fidelium*.

³⁶ P presbyter.

³⁷ P standeth with.

³⁸ P unto hatred.

³⁹ Lit. people.

⁴⁰ P omits: and betrayed Him wickedly.

⁴¹ P omits: the whole world, and.

⁴² P and save thee.

⁴³ P adds: and have mercy on thee.

⁴⁴ P Which is Thy Holy Church which Thou hast purchased by Thy name and redeemed by Thy blood.

through our Lord Jesus Christ, Who hath called her to be a congregation of kings and priests, a pure family, a holy people. And after that the priests have taken up the mysteries, let them take heed lest (any) enter who are not of the faithful. And then let the men⁴⁵ stand up, and the women also,⁴⁶ veiling their heads, (and) let them put forth their hands, and pray for pardon, (and) receive His holy⁴⁷ Flesh and precious Blood.

[ii., 58.] And if any brethren or sisters come from a distant place, let the deacon enquire into their lives, and get knowledge of their faith. And if they have the tokens of the right faith,⁴⁸ let him permit⁴⁹ them to enter the church; but if they are unbelievers, let him not permit them to enter. And if a presbyter come from a distant place, let the presbyters receive him; and in like manner the deacons.⁵⁰ And if a bishop come, a stranger, let the bishop, who is like unto him, receive him, and let him sit with him, and let (the bishop) show him honour. Then let him ask him to teach and admonish⁵¹ the people;⁵² for it is said, "A prophet is not had in honour in his own city."⁵³ Entreat him⁵⁴ to offer up the sacrifice. But if, by reason of fear, he refuseth,⁵⁵ let them all the more entreat him to bestow a blessing on the people. And if there be one that cometh to thee, a stranger, or one of the men of the place, clothed in goodly apparel, full of grace, do thou, O bishop, declare unto him the word of God. And when thou hearest them teaching⁵⁶ or reading the Scriptures, cease not the work of thy ministry.⁵⁷ The brethren ought to receive strangers,⁵⁸

⁴⁵ Lit. people.

⁴⁶ P adds: by themselves.

⁴⁷ P omits: holy.

⁴⁸ P the true tokens of the faith.

⁴⁹ Lit. receive.

⁵⁰ Lit. and behold as these the deacons.

⁵¹ P adds: and exhort and comfort.

⁵² P them.

⁵³ Lk 4, 24; Jn 4. 44.

⁵⁴ P adds: then.

⁵⁵ P he desireth not to offer up the sacrifice.

⁵⁶ P singing.

⁵⁷ P cease not to minister, the work of thy hand.

⁵⁸ Or, according to the order in A: Men ought to receive strangers (who are) brethren.

and magnify and honour them. But if there be one (who is) haughty, and (who) honoureth not a stranger, let the deacon coming admonish him, and set him behind (the rest of) the people, that others, when they see, may fear. And if there come unto you poor men, whether young or old,⁵⁹ let the deacon receive them with a glad heart, and set them each one in his place, as becometh, without respect of persons, but (so) that your service be that which is well pleasing to God. And let the deaconess also do in like manner with the women, whether rich or poor.

[ii., 59.] Admonish, then, O bishop, thy people, and bid them come to the church day and night, and never absent themselves from it, that the congregation therein be not diminished, for they are members of Christ. And we say this not concerning the priests alone, but concerning all the people, that each one may understand the word of the Lord. For our Lord saith, "But he that is not with me is mine adversary, and he that gathereth not with me scattereth."⁶⁰ Be not slothful, then, for ye are members of Christ; separate not yourselves from His Body and His Blood;⁶¹ nor choose the cares of this world before the commandments of God. Gather yourselves together in the church in the evening and in the morning; glorify God,⁶² and sing, and read the Psalms of David, the sixty-second, and the hundred and fortieth as well. And especially on the Christian Sabbath,⁶³ which is (the day of) His holy resurrection, offer praise and thanksgiving and honour to God, who created all things by His Son Jesus Christ, whom He sent unto us; who was well pleased to suffer according to His will, and was buried in the earth,⁶⁴ and rose again from the dead. But if ye come not to the church, what excuse, or what answer will ye make to God? For on this day, the Christian Sabbath,

⁵⁹ P old or young.

⁶⁰ Mt 12, 30.

⁶¹ P omits: and His Blood.

⁶² P omits: God.

⁶³ P on the Sabbath of the

Jews and on the first day (of the week) the Christian Sabbath.

⁶⁴ P tomb.

we ought to hear the preaching of His holy resurrection, and remember His sufferings, and make remembrance of Him, and read the Scriptures of the prophets, and the ⁶⁵ Gospel; and (celebrate) the eucharist, the sacrifice, and ⁶⁶ oblation, (our) spiritual food.

[ii., 60.] But if ye watch not day and night,⁶⁷ and do not according as we say, ye are transgressors against God, and enemies unto Him,⁶⁸ for ye have chosen pleasure, eating and drinking, and delights, that wax old and perish, and ye have forsaken that which waxeth not old, nor perisheth.⁶⁹ And to them that do such things God saith, "The foolish people ⁷⁰ are better than you"; as He reproached ⁷¹ Jerusalem, and said unto her, "Sodom is better than thou."⁷² Behold, then, let us look at the foolish Gentiles. Every day, when they awake and rise from sleep, they betake them forthwith to those gods that ⁷³ profit not, and they worship them, and make supplication to them concerning their needs; and they gather themselves together, great and small, on their feast-days, and not these alone, but others also come from distant places, and worship and serve them. And the foolish Jews, though ungodly (and) unbelieving, yet work six days, and rest on the seventh day. Then they gather themselves together in the synagogues, and keep a feast to idols, and magnify them, and honour them that have no life, nor spirit, and (that) profit not at all. Howbeit they vaunt themselves, and say, We are Jews. But if these ⁷⁴ do thus, and gather themselves together at all times, and in ⁷⁵ folly serve those in whom is no profit, how is it then that ye who have received grace from the Lord God, are slothful, and neglect the service of the church? If ye keep far from the church, ye shall lose your hope, and abandon your salvation, and become ungodly,

⁶⁵ P adds: holy (omitting: saken . . . perisheth. and celebrate the eucharist).

⁶⁶ P of the oblation.

⁶⁷ P night and day.

⁶⁸ P are transgressors of the law and enemies of God.

⁶⁹ P omits: and ye have for-

⁷⁰ P other peoples.

⁷¹ P spake unto.

⁷² Cf. Ezek 16, 52.

⁷³ P adds: that save not and

⁷⁴ P those who.

⁷⁵ P adds: their.

† ye who †⁷⁶ turn aside from that which is good, and become⁷⁷ evil. Behold the Lord said by⁷⁸ Jeremiah the prophet, "For my people have forsaken my law which I set before their face, and have not heard my voice, but have gone and have followed the desire⁷⁹ of their own hearts, and have followed idols, as their fathers taught them."⁸⁰ And moreover it is said, "Rebellious Israel hath justified herself more than treacherous Judah,"⁸¹ and, "Their shepherds have led them to the mountains, and driven them away; and they wander on the hills."⁸² What excuse do they make who are slothful⁸³ to go to the church, and go out therefrom at the time of prayer? At what time shall they hear of the salvation of their souls? and what answer shall they give to God? Understand, then, that the service of the faithful (which) abideth with them⁸⁴ in truth, is this, the worship of God. Let not your work and your toil be of⁸⁵ the cares of this transitory world, which waxeth old and perisheth,⁸⁶ but let your thoughts be toward God. Even as our Lord saith, "Take no thought for transitory meat that waxeth old and perisheth,⁸⁷ but for the meat that endureth unto life eternal."⁸⁸ And moreover He saith, "The work which pleaseth God is this that ye believe in him whom he hath sent unto you."⁸⁹

[ii., 61.] Take heed, then, that ye keep not far from the church of God, nor follow the steps of the ungodly and unbelievers, and the worshippers of idols, and the congregation of the Jews. And go not to a temple of devils, nor have fellowship with Christ's murderers, nor

⁷⁶ This is merely a conjecture. The text as it stands seems meaningless.

⁷⁷ P do.

⁷⁸ P adds: the mouth of.

⁷⁹ P way.

⁸⁰ Jer 9, 13f.

⁸¹ Jer 3, 11. A reads differently: The rebellion of I. hath justified itself more than the shame (?) of J.

⁸² Jer 50, 6.

⁸³ P who delay.

⁸⁴ P adds: and their work.

⁸⁵ P for.

⁸⁶ P adds: and its pleasure remaineth not.

⁸⁷ P omits: that waxeth old and perisheth.

⁸⁸ Jn 6, 27.

⁸⁹ Cf. Jn 6, 29.

enter into a congregation of the ungodly. Have ye⁹⁰ not heard that which is said, "I have not sat in the assembly of vanity, nor have I gone in with evil-doers: I have hated the congregation of the wicked, and I will not sit with the deceitful and evil-doers"?⁹¹ And again it is said, "Blessed is the man that hath not walked in the counsel of the ungodly, and that hath not stood in the way of sinners, and that hath not sat in the seat of the scornful. But his delight is in the law of the Lord; and on his law he meditated day and night."⁹² But behold thou hast left the congregation of the faithful, and hast despised the Church of God, and hast not kept His law and His ordinance; but hast followed the way of robbers, and hast counted the unclean as clean, and hast become a companion of those that were separated from thee, and hast made thy dwelling with⁹³ the heathen, and hast inclined thine ear unto the words of the theatre, which are full of all uncleanness and vanity, wherein is no profit. And thou hast refused to hearken to the words of Jeremiah the prophet,⁹⁴ who saith, "O Lord, I have not sat on the seat of judgment with injustice, but I am afraid before thy face."⁹⁵ Wherefore desirest thou to hear the words of the dead heathen, who were wounded through sin, by the works of the devil, (and) slay the man who followeth them, and draw him away from the right faith, and make him to serve many gods? But do not ye thus, but keep the commandments of God, and choose for yourselves life. And above all seek after the law of the Church of the Lord, which Christ, His beloved Son, who was before the world was created, hath purchased with His⁹⁶ Blood. For His⁹⁷ Church is the Daughter of the Most High, she who strengtheneth our hearts, and bringeth us near to God, that we may find a place with Him; for we are His members and His

⁹⁰ P hast thou.

⁹¹ Ps 25, 4f. P omits: and evil-doers.

⁹² Ps 1, 1f.

⁹³ P adds: the adulterers and.

⁹⁴ P omits: the prophet.

⁹⁵ Jer 15, 17.

⁹⁶ P adds: precious.

⁹⁷ P the.

friends. Let us, then, be good and pure, without uncleanness, and perfect⁹⁸ in the right faith and in every good work.⁹⁹

CHAPTER XIII.

THAT CHRISTIANS OUGHT NOT TO ENTER INTO THE CONGREGATION OF THE HEATHEN, NOR BE SPECTATORS IN THE THEATRE, NOR LISTEN TO (THEIR) SONGS.

[ii., 62.] BEWARE, then, of deeds such as these, and take no part in the assembly of the Gentiles, and keep far from the devices of Satan, for the devil hath no love toward God. For he who hath fellowship with a singer to do the will of the enemy, shall be reckoned with the devil, and shall inherit a curse. Keep far then from evil deeds, wherein is no good thing, such are, play-acting, and worshipping of idols, and (consulting of) seers,¹ and diviners, and augurs, and necromancers. Even as it is written, "And let there be no wickedness in Jacob, nor evil in Israel."² Depart then from such works³ as these which idolaters do to lead men astray: they⁴ are the works of Satan. The faithful ought to separate themselves from the congregation of the ungodly,⁵ and not join in keeping a feast with them. And in like manner let us keep far from them, and not enter into their houses, nor eat with them, nor drink; for they are full of⁶ the deeds of Satan. Let us turn aside from worshipping of idols and from error, and their salutations⁷ and (their) vows to their gods.

[ii., 63.] Ye also, young men, perform without sloth for the Holy Church every duty that is fitting, and support yourselves by the fruit of your toil in purity, that ye may need nothing, nor be a burden on the Church of God:⁸ so that we may be without care. But

⁹⁸ P omits: and perfect.

⁹⁹ P adds: which is pleasing

to God.

¹ P adds: and magicians.

² Cf. Nu 23, 23.

³ P customs.

⁴ P which.

⁵ P wicked.

⁶ Or, perfected in.

⁷ So literally. Pl suggests: their social meetings.

⁸ P Christ,

in⁹ the preaching of the holy Gospel let us not neglect¹⁰ the labour of our hands, nor be slothful. For some of us are fishermen, and some of us tent-makers, and some tillers of the ground. Solomon saith, "Turn to the ant, thou sluggard, and when thou seest her way,¹¹ imitate her, and become wiser than she. For she, having no field, nor any that constraineth her, and having no master, prepareth in summer her food, and laboureth much in the time of harvest. Or go to the bee, and learn how laborious she is, and how she maketh her work good;¹² of whose labour kings and people take for health;¹³ who is desired of all and had in honour, yet in strength is she weak; honouring wisdom she is advanced (?).¹⁴ How long, thou sluggard, wilt thou sit and sleep?¹⁵ When wilt thou awake from¹⁶ sleep? A while thou sleepest, and a while thou sittest, and a while thou slumberest, and a while thou foldest thy hands on the breast: and then poverty shall come on thee as an evil messenger, and want as a swift courier. But if thou be not slothful, thy harvest shall come¹⁷ as a fountain of water,¹⁸ and poverty as a slow courier shall be far from thee. A foolish and lawless man walketh in ways that are not good."¹⁹ And again he saith, "He that tilleth the ground shall be filled with bread."²⁰ And moreover he saith, "The sluggard hideth his hand in his bosom, and it troubleth him to bring it to his mouth."²¹ "He appeared wise unto himself."²² "A foolish sluggard foldeth his hands together, and eateth his own flesh";²³ for the doings

⁹ I follow the punctuation in

A. Pl following P takes with the preceding clause: without care except for the preaching, etc.

¹⁰ P adds: to labour.

¹¹ P ways. The pronouns referring to the ant are in Eth. in the masculine.

¹² P and how good her work is.

¹³ In this clause the reading of P is followed.

¹⁴ I translate according to

the LXX *προήχθη*.

¹⁵ P wilt thou sleep (a different word).

¹⁶ P adds: thy.

¹⁷ P adds: on thee.

¹⁸ P omits: of water.

¹⁹ Prov 6, 6ff.

²⁰ Prov 12, 11.

²¹ Prov 19, 21.

²² This seems a quotation from Prov 26, 16. Pl translates: The wise man provideth for himself.

²³ Eccl 4, 7

of a sluggard are without remedy. Whosoever will not work, let him not eat, and let him not sit idly with you. Fear Him,²⁴ then, at all times, and keep far from sloth,²⁵ for the Lord our ²⁶ God hateth all the slothful. Let not the slothful man sit with those that are obedient to God the Father, to whom be honour and glory ²⁷ for ever and ever. Amen.

CHAPTER XIV.

OF WIDOWS.

[iii., 1.] (A widow) ought to be ²⁸ appointed at sixty years of age, in whom are good works, and (who is) elect and pure, and desireth not another husband. Younger widows are not worthy of the office. But if ye ²⁹ appoint a young widow, as she is ³⁰ not able to have continency as the elder widows, but desireth to marry again, trust her not, for she will bring a shameful report, and dishonour, and reproach on the Church, and shall be condemned before God, for she hath married a second husband, and hath not kept the command of the Scriptures. Wherefore they ought not to appoint (them) hastily, until they make enquiry as to their lives, and prove them (to see) if they have (the gift of) continence. But if they cannot have continency it is better not to appoint (?) ³¹ them, for they keep not that which they have promised. But if there be a young widow, who hath lived for a little while ³² with her husband, and been separated from him by death, and then hath lived alone, and observeth the duties of the widows, she who doeth thus is blessed: for she is like unto the widow

²⁴ P them.

²⁵ P the slothful.

²⁶ P omits: our.

²⁷ P glory and honour.

²⁸ P let (a widow) be appointed.

²⁹ P thou.

³⁰ P who is.

³¹ The word is unusual. I follow the meaning given by Dillmann, who refers (*sub voce*) to the present passage.

³² P omits: for a little while (inserting the same words after "from him" in the next clause).

who was in Sarepta of Sidon unto whom Elijah the holy prophet of God came, and she received him, and unto the daughter of Phanuel of the tribe of Asher, who lived day and night in the house of God, ready continually for prayer and supplication, though her years were so many. Seven years † she lived with her husband, and then † ³³ entered into the temple, and remained fifty-seven years as a virgin, hoping for the coming of Christ, and giving thanks to the Lord, and speaking of Him to all who were hoping for the coming of the salvation of Israel. The widow who doeth thus findeth honour and favour ³⁴ and praise in this world, and also in the next before God in the Kingdom of heaven.

[iii., 2.] And let not younger widows be appointed to the order (of widows) of the Church, for they cannot have continency while they are in the vigour of their youth; and they will marry a second husband. And as for such as these their youth is (given over) to Satan; but let them take heed for their own salvation that they marry not a second husband. And as for such as these ³⁵ ye must needs understand this, that a first marriage is pure before God; but those that marry a second time are transgressors of the law; yet it is not on account of their union, but (because) they have proved false against God the Creator. And those that marry a third time shall not be reckoned with the flock of the Lord ³⁶ Christ; and those that marry a fourth time, their wantonness is still more abundantly manifested, and they shall find shame and dishonour. For in the first creation God gave one woman to one man, and for this cause they two are one flesh. Thus we command the younger women; if their first husbands die, let them marry a second husband, ³⁷ if they cannot have continency, lest they fall again ³⁸ into the snare and devices of Satan, and into evil desires that destroy

³³ See Add. notes.

³⁴ P favour and glory.

³⁵ P omits: And as for such as these.

³⁶ P omits: the Lord.

³⁷ P marry again.

³⁸ P omits: again.

souls,³⁹ and go down themselves into the eternal condemnation of Gehenna, where is no ⁴⁰ rest.

[iii., 3.] But widows who are known for righteousness, women who have married one man, and concerning whom many bear witness that they have lived in purity, let such be reckoned with the faithful widows, and (those who) bring up their children without blame.⁴¹ Those that are such ye ought to help, and give them what they need, for their trust is in God. And now also ⁴² stretch forth thy hand to give, and remember the poor,⁴³ and give to each one according to his need, and visit the widows and the orphans and the afflicted.

[iii., 4.] The bishop, then, ought to help and save and supply the need of all the destitute and troubled, and help them,⁴⁴ and feed in his good pasture all the people, who bring their offering of alms. From what they have brought to thee, give what they have given to thee,⁴⁵ to each one, as is fitting, as a good and merciful steward, for this is well-pleasing before God. Everyone that giveth to the destitute shall find a good reward; and thou, who hast toiled for God, shalt obtain a recompense. And say thus unto those to whom thou hast given, (It is) such a one who hath offered (this), and I have given (it) to you, that ye ⁴⁶ may pray for him,⁴⁷ and entreat on his behalf. Ye ⁴⁸ ought to do good unto all men, and not say, To this man will I give, and the other I will refuse. Do thou make no distinction between any. For our Lord saith, "Give to everyone that hath asked of thee," ⁴⁹ that is,⁵⁰ either thy friend, or thine enemy, or thy kinsman, or a stranger, or one that is married, or one that hath no wife, or a widow, or an orphan—even to every one that is ⁵¹ destitute do thou good. For our Lord hath com-

³⁹ P the soul.

⁴⁰ P adds: refreshment nor.

⁴¹ *lit.* impurity.

⁴² P adds: O bishop.

⁴³ P adds: and needy.

⁴⁴ P omits: and help them.

⁴⁵ P omits: what they have

given to thee.

⁴⁶ P they.

⁴⁷ P omits: for him.

⁴⁸ P we.

⁴⁹ Lk 6, 30.

⁵⁰ P omits: that is.

⁵¹ P to all the.

manded in the Scriptures that we should be merciful to the poor, for He saith by the mouth of Isaiah the prophet, "Break thy bread to the hungry, and give the poor to eat,⁶² and make him to dwell in the shadow of thy house. And if thou seest one that is naked, clothe him; and shut not thine eyes (to him that is) of the seed of thy house."⁶³ And Daniel also saith, "Therefore let my counsel be pleasing unto thee, O King, and by almsgiving in righteousness thou shalt be saved, and (atone for) thy sin by shewing mercy to the poor, until God pardon thine iniquity."⁶⁴ And again Solomon ⁶⁵ saith, "By faith and by mercy ⁶⁶ sin shall be blotted out."⁶⁷ And moreover David saith, "Blessed is he that considereth the poor and needy: the Lord shall deliver him from the day of evil."⁶⁸ And again he saith, "He hath scattered abroad, and given to the poor: and his righteousness remaineth for ever."⁶⁹ And again Solomon saith once more, "He that sheweth mercy to the poor lendeth unto the Lord, and he shall be recompensed even as he hath given. For he that stoppeth his ear, lest he hear the cry of the poor, and he that covereth his eye, lest he see the oppressed,⁷⁰ to him also shall the Lord be deaf."⁷¹

[iii., 5.] Widows ought to be patient, not talkative, (women) in whom is no evil nor anger, but pure,⁷² and worshipping God in righteousness. And whensoever they see evil deeds, or hear ⁷³ evil words, let them be silent, as if they saw and heard not. Let the widow have no care except to pray and entreat for those that come ⁷⁴ and make offerings to the Church. And if there be anyone who seeketh after idle words of vanity, let

⁶² P and bring in the poor.

⁶³ Isa 58, 7.

⁶⁴ Dn 4, 24. A omits: thine iniquity.

⁶⁵ P omits: Solomon.

⁶⁶ P by mercy and by faith.

⁶⁷ Prov 16, 6.

⁶⁸ Ps 40, 2.

⁶⁹ Ps 111, 9. P adds: and ever.

⁷⁰ P omits: and he that . . . the oppressed.

⁷¹ Prov 19, 14 (17); 21, 13. P adds: and he that covereth his eye lest he see the oppressed, to him also shall the Lord be deaf, and shall not hear him.

⁷² P adds: and meek.

⁷³ P omits: hear.

⁷⁴ P give alms.

them not answer him, but let them receive those that seek words of faith and deeds of righteousness, and a good hope before God. But let those (widows) that desire to learn that which is appointed,⁶⁵ go to those in authority to learn and ⁶⁶ hear the word of admonition: and let them not hearken to slander, nor follow after other gods, but worship the One God who created all things. For the Lord hath likened the Kingdom of heaven to a grain of mustard seed, which is smaller than all seeds, and when a man tastes it, it burneth him. And so the word of the doctrine of the faith burneth Satan. We ought not to transgress the words of the prophets, nor reveal mysteries to unbelievers, but we (ought) to be firm in faith. For our Lord hath commanded us, saying, "Cast not your pearls before swine, nor give your holy things to the dogs,⁶⁷ lest they trample your pearls with their feet, and turn and rend you."⁶⁸ For when the ungodly know the word of the mysteries, they despise (it), and in their folly count (it) a dishonour and a shame.

[iii., 6.] But teach them rather ⁶⁹ the words of the Law, and the prophets who prophesied of the coming of Christ. For our Master ⁷⁰ Jesus Christ sent us the Twelve to teach all nations; but He commanded not women to teach, nor to speak in the Church to the people. But let them rather receive admonition and (keep) from deeds of fornication, and be obedient in fasting and prayer and in hearing ⁷¹ the words of the Scriptures. For there abode with us ⁷² Mary Magdeline, and the sisters ⁷³ of Lazarus, Mary and Martha, and Salome, and others also with them ⁷⁴: (and) since He commanded not them to teach along with us, neither is it right for other women to teach. For ⁷⁵ the man is the head of the woman, so it is not right

⁶⁵ Lit. learn the ordinance.

⁶⁶ P omits: learn and.

⁶⁷ P adds: lest they turn and bite you, nor to swine.

⁶⁸ Mt 7, 6. P omits: and turn and rend you.

⁶⁹ P adds: to understand.

⁷⁰ P our Lord.

⁷¹ P for hearing.

⁷² P adds: His mother and His sisters.

⁷³ P sister.

⁷⁴ P omits: with them.

⁷⁵ P But if,

that the member should be greater than the head.⁷⁶ Widows and virgins ought not to walk about in the streets, nor enter men's houses⁷⁷; but they who do thus are not widows nor virgins, but rather become a stumbling-block to men. And if ⁷⁸ they cleave not to the Church, they become slothful and insatiate, and covetous of the goods of others, and they lead men captive, and become seducers of others, and cause souls to fall; and they that follow them are far from the Lord. But as for those that enter the Church and understand not ⁷⁹ that which is in ⁸⁰ the Scriptures, and hearken not to the word of the book ⁸¹ of admonition, concerning them that do thus Isaiah the prophet saith, "Hearing they shall hear, and shall not understand; and seeing they shall see, and shall not perceive: for the heart of this people is darkened."⁸²

[iii., 7.] And to widows such as these show thou not the sacrifice of Christ. But let her that desireth to please Christ ⁸³ dwell in her house in quietness, and glorify Him by day and by night with a mouth that keepeth not silence, and let her pray to God with a pure heart like wise Judith who prayed to God for Israel day and night. In like manner the merciful widow will pray to God, ceasing not to resort to the church every day,⁸⁴ for all her thoughts are ready continually for (His) service, and she turneth not to ⁸⁵ pleasure; but her eyes are pure, and her ears holy, and she stretcheth not out her hands to covetousness, and her feet run in the way of peace, and her mouth speaketh not lies, and her food is in moderation. As for her whose works are such, the Lord will hear her prayer and her supplication, for it is said, "When ⁸⁶ I call upon thee, hear me speedily."⁸⁷ Let such a

⁷⁶ P omits: it is not right head.

⁷⁷ P enter the law-court (?).
Pl enter into public assemblies.

⁷⁸ P and those that.

⁷⁹ A omits the negative here and with the next verb.

⁸⁰ P the word of.

⁸¹ P omits: of the book.

⁸² Isa 6, 9f.

⁸³ P the Lord.

⁸⁴ P omits: every day.

⁸⁵ P adds: the desire of.

⁸⁶ P In the day that.

⁸⁷ Ps 101, 3.

widow be appointed, who loveth not money, in whom is no vanity, nor avarice, (who is) no lover of gain, but is elect⁸⁸ and prudent, and abideth at home, giving praise, and singing, and reading the Scriptures, and observeth the times of the hours by day and by night, and fasteth and prayeth to God at all times, and giveth to the poor from the labour of her hands, and seeketh no gain, remembering the widow who offered the two mites in the sanctuary of the Lord; of whom⁸⁹ Jesus Christ bare witness in the Gospel⁹⁰: "Verily I say unto you that this widow hath offered more than all they that offered to the treasury. For all they that offered,⁹¹ offered of their abundance,⁹² but she of her want offered all that she had, even all her living."⁹³

[iii., 8.] The widows, then, ought to be pure, and to be in subjection with fear and trembling,⁹⁴ but above all to the bishop⁹⁵ and to the presbyters and to the deacons and to the deaconesses. And let them do nothing without the counsel of the deacons, nor go after pleasant meats or wantonness. But if they be found doing thus, let them be admonished by the deacon, and let him command them to fast. And in like manner let not the priests receive gifts⁹⁶ from robbers and money-changers⁹⁷ and adulterers. Receive thou nothing from those that do thus, nor offer (it) as an offering to the Lord thy God. The widows ought, then, to be ready to hearken to the words of their elders, and to do all that they command them, and to observe the word of the bishop, and to honour him as God. But if there be anyone that receiveth alms from the evil-doers and the ungodly,⁹⁸ he shall fall into their error, and die in their iniquity. If he prayeth for them, he grieveth Christ.

⁸⁸ Or, approved.

⁸⁹ P adds: our Lord.

⁹⁰ P adds: and said.

⁹¹ A *per homoioteleuton* omits: to the treasury. For all they that offered.

⁹² P of that which they had.

⁹³ Mk 12. 43.

⁹⁴ P omits: and trembling.

⁹⁵ P bishops.

⁹⁶ Lit. interest.

⁹⁷ P omits: and money-changers.

⁹⁸ P the ungodly and the evil-doers.

But let him turn them to repentance; and those that convert not⁹⁹ the evil-doers and liars¹⁰⁰ and sinners are partakers with them in the evil of their deeds.

CHAPTER XV.

THAT WOMEN OUGHT NOT TO BAPTIZE.

[iii., 9.] BEHOLD we declare unto you that great is the condemnation of those that thus do these deeds.¹ We command you not to do this,² for this thing is a transgression of the law. For the head of the woman is the man, who is appointed unto the priesthood. We then ought not to transgress against the Creator, (and) leave the head and follow the member. For the woman is the member of the man, and came forth from him; and from her children are born. Because He said unto her, "He is thy lord," as we have already said, suffer not the women to admonish or teach, or execute the office of the priesthood, which is not commanded in the law. And he that doeth thus hath transgressed against God, and is as those that are without knowledge, even those that appoint women to be priestesses to graven images of women. Such women³ keep far away from the institution⁴ of Christ.⁵ Wherefore women ought never⁶ to baptize anyone. If it were lawful for women to baptize, our Lord Jesus Christ would have been baptized by His mother, and would not have been baptized by John; and He would not have sent us (only) into the world to baptize, but would have sent women to baptize along with us. We too command you that they do no such thing. Even if they are very wise, and have faith, and know the Scriptures, we do not permit them⁷ to baptize or preach the Gospel.

⁹⁹ A omits: and those that convert not.

¹⁰⁰ P the erring.

¹ P omits: these deeds.

² Lit. this deed.

³ The suffix of the verb in A is feminine.

⁴ Lit. law.

⁵ P God.

⁶ P omits: never.

⁷ P adds: teach, or.

CHAPTER XVI.

THAT THE LAYMAN OUGHT NOT TO EXECUTE THE OFFICE
OF THE PRIESTHOOD.

[iii., 10.] WE command you,¹ then, that no layman execute the office of the priesthood, (that he) neither offer incense, nor baptize, nor lay on hands, nor bless,² nor give the bread of the blessing. For there is none that can receive this grace, unless it be given him of God. But they must needs receive this grace and honour from the bishop. And he to whom the dignity of the priesthood hath not been given shall find condemnation, if he transgress, like Uzziah the King.

[iii., 11.] Moreover we do not command that all that are in the Church should baptize—(that is) neither the readers, nor the singers, nor the doorkeepers, but only the bishops and the presbyters, and let the deacons³ minister together with them. And they who transgress and do thus shall find the condemnation which befell the sons of Korah. Behold we command that presbyters ordain not deacons, nor deaconesses,⁴ nor readers, nor singers, nor doorkeepers; but let bishops only ordain according to the order of the Church—and such in whom is no revenge, nor envy, nor slander, nor hatred, nor malice.

[iii., 12.] Behold we have told you before that they that do thus are aliens⁵ from the society⁶ of Christians: and above all widows.

CHAPTER XVII.

OF WIDOWS.

FOR Satan seeketh an occasion whereby to ensnare, as he did of old in the case of Cain. For there are some who say, We are widows, but do not do the

¹ P omits: you.

² P omits: nor bless.

³ P and the deacons who.

⁴ P omits: nor deaconesses.

⁵ P far removed from.

⁶ Lit. people.

works that belit widows, even as Cain¹ did toward his brother that which befitted not. These then are they that² have no knowledge. For it is not by being called widows that they shall enter into³ the Kingdom of heaven, but by a right faith⁴ and by good works. But she that taketh the name of a widow, and doeth the work of Satan,⁵ belieth the name (?)⁶ so that she shall find eternal condemnation.⁷ Behold we hear that there are among the widows some that are evil and envious and slanderers,⁸ and that cause strife amongst the brethren. These are not of Christ, for they have not kept the word of admonition. If there be one of the sisters, and (others of them) see men give her alms, whether money, or raiment,⁹ or food, or drink, and (if) she then rejoice and find rest, they ought to say thus:

[iii., 13.] Blessed be the Lord our¹⁰ God, Who hath granted rest and¹¹ joy to the widow, our beloved sister, O Lord send blessing and honour¹² on him who hath given to this widow, and increase his substance in righteousness and in purity, and remember him with Thy goodness, in the greatness of¹³ Thy compassion and mercy. And to this bishop also give Thou a double honour, who hath taught and exhorted those that have given unto us: give him the crown of glory when he shall depart this life. And in like manner let this widow pray and entreat along with them for those that have shewn mercy towards her.

[iii., 14.] And now¹⁴ also let her give to the destitute from that which she hath received; and for this cause shall her works be well-pleasing before God, as it is written, saying, "Let not thy left hand know what thy right hand doeth, and let thine alms be

¹ P adds: who.

² P omits: are they that.

³ P shall inherit.

⁴ P by patience.

⁵ P the devil.

⁶ The reading is uncertain.

Pl. translates: is a deceiver, in-
somuch that she shall receive.

⁷ P find condemnation before
God for ever.

⁸ P omits: and slanderers.

⁹ P adds: of any kind.

¹⁰ P omits: our.

¹¹ P omits: rest and.

¹² P omits: and honour.

¹³ P omits: the greatness of.

¹⁴ P omits: now.

secret."¹⁵ Thus let¹⁶ the widow pray for them that have given unto her and bestowed alms upon her,¹⁷ for she is as the sanctuary,¹⁸ and thy Father, who seeth thee in secret, shall reward thee openly. But widows who walk not after the commandment of God are envious of him who hath given alms to their sister,¹⁹ (and) they ask, and say, Who is it that hath shown this mercy towards her? And then when they understand and know, they go to him that hath given alms to their sister to trouble him, and say unto him, Why hast thou given first unto her, while we are far more destitute than she? For they are foolish who say thus, thinking it is a gift from man, whereas the gift of favour is from God. But if²⁰ she was manifestly in want, they ought not to go to trouble²¹ him that sheweth²² mercy, but rather is it right that they should remain²³ at home, and fall down on their faces, and repent and pray to God. For God sheweth mercy to them that proclaim His goodness. Our Lord²⁴ saith, "When ye enter into a house, say, Peace be to this house, and if a son of peace be there, your peace shall rest upon it; and, if not, your peace shall return to you."²⁵

[iii., 15.] But if peace²⁶ find not (a place) prepared (for her) where she may rest, she abideth not there,²⁷ but returneth to him that sent her. In like manner the unrighteous curse shall not come on him that hath not sinned, but shall rather return on him that uttered it. He that hath cursed another without cause, hath cursed himself, as Solomon saith.²⁸ In like manner ye also shall be requited even as ye have done unto others.

¹⁵ Mt 6, 3f.

¹⁶ P shall.

¹⁷ P omits: and bestowed alms upon her.

¹⁸ P adds: of God.

¹⁹ P adds: widow.

²⁰ P omits: But if.

²¹ P and trouble.

²² P hath shewn.

²³ P rather in righteousness (?) let them remain.

²⁴ P For our Lord.

²⁵ Lk 10, 6.

²⁶ P omits: peace.

²⁷ A omits: she abideth not there.

²⁸ A new chapter (xvi according to its reckoning) begins here in P with the title, "That ye ought not to do evil to your neighbours." There is no break in A.

For it is said, "He hath digged a pit, and hollowed it out, and he shall fall into the pit which he made. And his toil shall return on his own head, and his wickedness shall descend upon his own pate."²⁹ For he that diggeth a pit for his neighbour shall fall into it,³⁰ and he that feareth a curse, let him not curse another; and what he hateth for himself let him not do to his neighbour. Wherefore, O bishop, do thou as a master³¹ admonish those women³² that despise widows, and bear patiently with the angry, and visit the sick, and rejoice with the elect who bless and curse not, and command them to do not that which is evil, but to make peace.³³ Whether it be a bishop, or a presbyter, or a deacon, or whosoever it be of those set in authority, let there not proceed from his mouth cursing, lest he inherit a curse³⁴ instead of a blessing. The bishop ought to admonish and teach³⁵ and command the people that no word of cursing proceed from their mouths.³⁶ But let him show care for priests, and deacons, and virgins, and widows, and the people.

[iii., 16.] Wherefore, O bishop, prove the deacons who do service with thee, and help them in doing good, that they may be ready to minister unto the people, and let a deaconess also be appointed to minister unto the women, an elect and pure woman who is blameless. For a deacon ought not to minister unto the women, lest there arise an evil report from those that believe not. Therefore let there be a deaconess as a minister to the women, and let her anoint them with oil, and clothe them after baptism. And do thou, O bishop, anoint the foreheads of them that are baptized, men and women, with holy oil according to the ordinance of holy baptism. And after this, O bishops and presbyters,

²⁹ Ps 7, 16f.

³⁰ P adds: himself.

³¹ P do thou teach them (masc.).

³² P and admonish them (masc.).

³³ P command them not that which is evil, but rather that

they do good and (make) peace.

³⁴ P omits: lest he inherit a curse.

³⁵ P teach and admonish.

³⁶ P and no word of cursing (ought) to proceed from his mouth.

pray for them that are under you, and baptize them into the name of the Father, and of the Son, and of the Holy Spirit. And then let the deacon take the men, and let the deaconess also take the women, that the seal which they receive, which no man may (break), may be holy and pure. And after they have been baptized, let the bishop anoint them with the oil of balsam, for they have been baptized into the death of Christ.

[iii., 17.] The oil of balsam is the strength of faith, for when a man cometh forth from the water,³⁷ he is in the likeness of Christ whom the Father raised from the dead. This is He who is over all;³⁸ our Lord Jesus Christ is the only-begotten Son the Lord of life, and the Paraclete is the Spirit of truth who was sent by the Father to teach all things.

[iii., 18.] But let them that are baptized be far from transgression and be pure from sin, and let them be friends of God and enemies of the devil, and fellow-heirs of Christ and † adversaries of † Satan³⁹ and his devices. And they shall be pure without stain, and shall be called the sons of Christ. Moreover let them pray and entreat the Father that they may be one congregation together with the faithful, and say thus, Our Father which art in heaven. Hallowed be thy name. Thy Kingdom come. And thy will be done, as in heaven so also on earth. Give us to-day our daily bread. Forgive us our trespasses and our iniquities, as we also forgive him that hath trespassed against us. And bring us not into temptation, but save us and deliver us from all evil. For thine is the Kingdom, the power and the glory, for ever and ever. Amen.

[iii., 19.] The deacons then must needs be pure and good, without blame, as the bishop; and serve continually in the Holy Church, and minister unto God

³⁷ After this word there is a leaf lost in Platt's manuscript.

³⁸ This follows the punctuation of AC. The Eth. takes these words with the preceding

clause.

³⁹ So E reads. A by an interchange of two letters has the absurd reading: servants of Satan.

with a good ministry, and fulfil their office in wisdom with one heart and one spirit, and understand the reward of their service, and not be puffed up in ministering to the destitute. Even as our Lord Jesus Christ came, not to be ministered unto, but to minister, and to give His life a ransom for many. And moreover He refused not to give His life in place of His friends.⁴⁰ And if the Lord of glory and the Lord of heaven and earth endured all this patiently for our sakes, how then are ye puffed up in ministering to the poor and needy? Ye ought in everything to be imitators of our Lord Jesus Christ, who endured to become a servant, and accepted poverty and want, and humbled Himself, and bore the sufferings of the Cross for our sakes. In like manner do ye also do service to the poor your brethren, and be imitators of Christ. But he among you that desireth to be chief, let him be your servant. So our Lord Jesus Christ fulfilled in word and in deed all that was written, and became the servant of many. He took a towel,⁴¹ and poured water into a bason, and first washed the feet of His disciples and (then) wiped them with the towel wherewith His loins were girded. He did thus that we might love⁴² one another, and taught us to love our neighbours as ourselves.⁴³ And if our Lord and Saviour humbled Himself, and did thus, how then are ye puffed up and slothful to do good to the destitute and afflicted? Do service, then, in perfect love without murmuring, or accepting of persons. Howbeit do not this for outward appearance, but for God's sake, that ye may receive the reward of your toil from Him at the last day. The deacons ought to seek to satisfy the desires of the poor, before they ask them. Moreover let them do service unto the bishop, and be of one mind⁴⁴ (with him), and account him as father and teacher and monitor.

[iii., 20.] And behold we command that a bishop be ordained by three bishops, and if not, by two. But by

⁴⁰ The word is singular in Eth.

⁴¹ E adds: and girded Himself.

⁴² At this word the lacuna in Platt's manuscript ends.

⁴³ P omits: as ourselves.

⁴⁴ Lit. soul.

one bishop it is not possible to give ⁴⁵ ordination: for by the testimony of three or two ⁴⁶ (witnesses) let ⁴⁷ every word be established. Presbyters and deacons and others set in authority in the Church shall be ordained by one bishop. To presbyters and to deacons it is not given to ordain a layman; but let the presbyter teach, and baptize, and bless the people, and burn incense, and offer up the sacrifice. And as for the deacon there is nothing that he may do except minister to the bishop and the presbyters; ⁴⁸ and let him fulfil aright his ministry. ⁴⁹

CHAPTER XVIII.

OF ORPHANS.

[iv., 1.] CHRISTIAN people who have no children ought to educate orphans, whether youths or virgins, and adopt them as their own children, and love them yet more. And he that hath a son who hath attained the due age, let him marry the orphan virgin. And if ye do thus, ye shall accomplish a great work and be the fathers of the orphans, (and) obtain a reward from the Lord God for the service ye have done. But if there be one that is proud, and despiseth the orphan, and saith, I will not marry a poor woman, ¹ let him understand then who is the father of the orphan, and the protector ² of the widow. For he that thinketh to do thus shall scatter his wealth to another, and shall fulfil in himself ³ that which the Scripture saith, "What the saints have not eaten, the Syrians ⁴ shall eat," even as Isaiah saith, "Your land a foreign enemy shall devour it in your sight." ⁵

¹ P receive.

² P two or three.

³ P shall.

⁴ P without the authority of the bishop, and (he is) to minister to the presbyter.

⁵ P fulfil (it) with a good Ministry.

⁶ P orphan.

¹ P translates wrongly: avenger.

² P in him shall be fulfilled.

³ P absurdly reads: Phari-sees. AC has: Assyrians. The source of the quotation is not known.

⁴ Isa 1, 7.

CHAPTER XIX.

THAT BISHOPS OUGHT TO SHOW CARE FOR WIDOWS AND ORPHANS.

[iv., 2.] YE bishops, provide for the sustenance of the destitute and supply their needs, and give to the orphans ¹ as an inheritance the substance of their fathers; and to the widows also the substance of their husbands; and for the youths and virgins provide marriages, as is fitting; and to them that do service give their reward; and provide shelter for the poor, ² and satisfy the hungry; and give drink to the thirsty, and clothe the naked, and visit the sick, and help the prisoners. Think on this, and do thus for the orphans and widows by day and night.

[iv., 3.] For he that can do thus, blessed is he. Behold then he hath saved himself, for he hath received the widow, and the orphan, and the stranger. Wherefore our Lord saith, "It is better to give than to receive." ³ But those that oppress the poor shall be condemned for what they have done, in the presence of God at the last day. But he that bestoweth of the alms which he hath received, and giveth to the orphan or to the aged ⁴ or to the sick, or the poor man that hath children—him that doeth thus, blame not, but commend, for he is an altar of God. It is right also that he pray at all times without slothfulness ⁵ for those that have given him alms.

[iv., 4.] But he that receiveth alms while he hath (sufficient)—with him God will reckon, for he hath snatched away the bread of the poor, and hath ⁶ not done good to himself nor to others. And he also that hath wealth, and giveth not to the destitute, is like unto the rich man who gathered together, and filled his barns in vain, and he shall be destroyed from before

¹ P supply the needs of the orphans and give (them).

² P adds: and the stranger.

³ Acts 20, 35.

⁴ P adds: or to the poor.

⁵ P omits: without slothfulness.

⁶ Lit. for he hath.

God, for his wealth shall not profit him in the fire¹ of the anger of God. But he that doeth thus, believeth not in God,² but worshippeth³ his wealth and trusteth therein, and desireth not truth, but accepteth persons,¹⁰ and hath no mercy, and setteth not the fear of God before his eyes: love is not in him; (he is) his own enemy, and hath no friend. And as for him that doeth thus, his wealth shall perish, and a foreign enemy shall devour it, either while he liveth, or after he is dead. For it is said, "He that gathereth his riches by evil-doing, his riches shall be taken from him."¹¹

CHAPTER XX.

THAT UNMARRIED WOMEN AND WIDOWS¹ OUGHT TO RECEIVE WITH THANKSGIVING THAT WHICH IS BESTOWED UPON THEM.

[iv., 5.] LET us exhort widows and unmarried women² to receive that which God hath bestowed on them with thanksgiving in fear and trembling, and to give thanks to God who giveth food to the hungry. Which of you is there that eateth and drinketh in moderation? Is it not God who giveth unto him? He who stretcheth³ out His hand and multiplieth good things according to His will; who giveth corn⁴ to the young men, wine to the maidens, and the oil of rejoicing to the living;⁵ abundance to the cattle, and liberty to servants, and flesh to the beasts, and fruits to the birds, and food

¹ P day.

² P Lord (a different word).

³ Or, maketh a god of.

¹⁰ In his translation P omits: but accepteth persons.

¹¹ Cf. Job 20, 18; Jer 17, 11.

¹ The two words translated "unmarried women" and "widows" may each mean, when used separately, "widow." When contrasted the difference

seems to be that the former means a "woman without a husband." The title of the corresponding chapter in Arabic (II) has: widows and orphans.

² P unmarried women and widows.

³ P and stretcheth.

⁴ A omits: who giveth corn.

⁵ P adds: and he giveth.

to all, as it befitteth. Wherefore our Lord saith, "Be ye like unto the birds of heaven⁶ which sow not, nor reap, nor gather into barns, and your heavenly Father feedeth them: ye are far better than many birds. Think not, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your Father who is in heaven knoweth that ye seek all these things."⁷ But if ye desire to receive His good things, and to inherit His kingdom, offer unto Him praise and thanksgiving and blessing. And to those that receive the widow and the orphan God the Father shall give gladness in the Kingdom of heaven, through⁸ His⁹ Son our Lord Jesus Christ, to whom be honour and glory for ever and ever. Amen.

CHAPTER XXI.

THAT THE BISHOP¹ OUGHT TO SHOW UNDERSTANDING IN RECEIVING OFFERINGS FROM THOSE (ONLY) THAT ARE WORTHY.

[iv., 6.] THE bishop ought to show understanding and² make a difference about receiving offerings in cases when it befitteth not.³ Beware, then,⁴ of the seller of strong drink, for far removed is his salvation from sin. Wherefore it is said, "Woe unto them that mingle water with wine."⁵ Let us⁶ keep far from drunkenness and fornication, for the Lord God saith, "Bring ye not an offering of the reward of fornication."⁷ Beware of the extortioners⁸ and of them that lend their money on interest, and of the defiled in spirit. Those

⁶ P omits: of heaven.

⁷ Mt 6, 26ff.

⁸ P omits: heaven, through.

⁹ P adds: beloved

¹ That bishops.

² P omits: show understanding and.

³ P offerings from those that are worthy; and let him not re-

ceive that which is not right.

⁴ P omits: then.

⁵ Cf. Isa 1, 22. P reads:

wine with water.

⁶ P adds: then.

⁷ Dt 23, 18.

⁸ P of plunder (joining with the preceding words).

that make sacrifice thus are not well pleasing unto God. The bishop must needs keep far from those that oppress widows and orphans, and from those that fill the prison with the innocent who have done no wrong, and from those⁹ that lay a grievous burden of service on their servants, and torment them with hunger and thirst. The sacrifice of such men is unclean; receive it not from them, for everyone that doeth evil and speaketh iniquity is rejected of God. Let us keep far from robbers and publicans, and from them that make idols, and (from) seducers, and such as use false balances, and from wicked soldiers who plunder the houses of the poor and needy, and seize their goods unjustly. Beware, then, of murderers and liars in wait by the way, and of the ungodly,¹⁰ and of those that pervert good works, and of unclean persons,¹¹ and of drunkards,¹² and of blasphemy, and above all of those that exact interest, for such are the enemies of God.¹³ For it is written, saying, "Better is a little with righteousness than the great riches of sinners."¹⁴ And again it is written, saying, "Thou hast hated, O Lord, all workers of iniquity, and thou shalt destroy all them that speak lies."¹⁵ But he that vexeth¹⁶ him that feedeth the widow and the orphan shall be condemned before God. For that which Adonias did is written in the book of Kings, how he transgressed against God, and ate bread and drank water in the place wherein the Lord commanded him that he should not eat, because of the transgression of Jeroboam the son of Nebat; and for this cause was he slain. For that which (a man) obtaineth by his toil for the sustenance of the widow, be it much or little, is acceptable before God, because it was not (gotten) by iniquity. For it is written, saying,¹⁷ "Better is a little with righteousness than the

⁹ P adds: evil men.

¹⁰ P omits: of the ungodly.

¹¹ P (and of) unclean wizards and of all such.

¹² P omits: and of drunkards.

¹³ P omits: for such . . . God.

¹⁴ Ps 36, 16. A *per homo-*

ioteleuton omits this quotation.

¹⁵ Ps 5, 6f.

¹⁶ P is unintelligible. A by altering the position of two consonants reads as above.

¹⁷ P omits: it is written, saying.

great riches of sinners."¹⁸ But if a widow eat and be filled at the hands of the ungodly, and pray for them, God shall not hear her prayer, for God trieth the heart and reins.¹⁹ For God saith concerning the ungodly and unbelievers, "Though Moses²⁰ and Samuel stand and pray before me,²¹ I will not hear their prayer, nor pardon their sin."²² And (He spake) not concerning these alone, but of others also that have sinned, and refused to turn unto repentance. And when they pray He will not hear their prayer²³ for them that do such things; but they provoke God to anger, and remember not the evil of their doings.

[iv., 7.] Keep far, then, from all such deeds, for all they that do thus are transgressors of the law. For Elisha²⁴ did not receive the offering of Hazael who reigned over Syria, and Ahijah did not receive the offering of Jeroboam. But if the prophets of God did not receive offerings from the ungodly, in like manner it is right that bishops should²⁵ fear to do so. And Simon the Sorcerer also brought presents to us, even to us, Peter and John, and planned to receive the honour which is above every honour. But we received not the presents from him, but bound him with eternal bonds. But he desired to snatch an honour that was not given unto him by God. Keep far, then, from the polluted offerings which they bring into the house of God. And again it is said, "Depart from iniquity in fear and trembling."²⁶

[iv., 8.] But if ye say, If we receive not offerings from the ungodly, what shall we give to the widows and orphans, and to the destitute who have no sustenance?—if ye do thus it shall become sin unto you. For God²⁷ hath appointed for you, as of old for the

¹⁸ Ps 36, 16.

¹⁹ P is unintelligible in this clause.

²⁰ P adds: and Elijah.

²¹ P pray for them.

²² Jer 15, 1.

²³ A here reads: And when they turn I will have compassion on them, and will hear

their prayer. Perhaps the clause belongs to some other part of the context. Neither reading is very intelligible.

²⁴ P Elijah.

²⁵ P in like manner let bishops.

²⁶ Cf. Isa 54, 14.

²⁷ P adds: hath done and.

Levites, that they should receive offerings of the people. But if all this which²⁸ hath been appointed for the Church is not sufficient for you,²⁹ ye ought to endure patiently, and remain³⁰ in hunger and in thirst, rather than receive offerings from the enemies of God, and become a laughing-stock and a mockery. And concerning these the prophet saith, "But let not my head be anointed with the oil of sinners."³¹ Take heed to receive offerings from such as do good; but from the ungodly receive them not. But if thou be destitute, tell the faithful brethren that love God, that they may give (thee) what thou needest. And from that which thou receivest from them, give unto the widows and orphans in righteousness.

[iv., 9.] Solomon³² said to the people, "Give to the Lord of thy labour in righteousness, that he may fill thy barns with wheat and that thy wine-press may gush forth."³³ And from the toil of the faithful clothe the naked, and entertain them from the offerings which (men) bring unto you, and do service unto them according to the ordinance of the saints, and redeem the captives, and visit the prisoners, and deliver those that (are appointed) unto death,³⁴ that ye may find life before God.

[iv., 10.] Behold, then, we command you that ye follow not the way of the ungodly and unbelievers, nor accept their offerings, nor take their money,³⁵ for they are prepared as fuel for fire, and that ye be not partakers with them, for the offering of sinners is unclean in the sight of God. This have we spoken to you, brethren, for the profit of your souls.

²⁸ P omits: which.

²⁹ P omits: is not sufficient for you.

³⁰ P omits: and remain.

³¹ P's 140, 5.

³² P Even as Solomon.

³³ Prov 3, 9f.

³⁴ A reads: deliver the slain.

³⁵ P omits: nor take their money.

CHAPTER XXII.

THAT FATHERS OUGHT TO CORRECT THEIR CHILDREN.

[iv., 11.] AND ye also, fathers,¹ teach your children to observe the commandment of the Lord, and to follow the way of Christ and command them to learn a handicraft and not sit idly. Now they will be puffed up in spirit and be far away from doing good. Wherefore train them, and spare not to correct them; for children die not by correction, but rather are saved from condemnation. For it is said, "Spare not thy rod from thy son, for the² hope is good, and when thou beatest him with a rod, thou shalt save his soul from death."³ And moreover it is said, "He that correcteth not his son is a fool. Beat thy son and scourge his sides while he is young, lest he become hardened, and go far from thee. And he that teacheth not and⁴ correcteth not his son hateth him."⁵ Teach, then, your children, and correct them in⁶ their youth with sharp correction, that they may be humble, and obedient to everyone. Teach them to write, and to read the holy Scriptures, and permit them not to live idly, lest they⁷ transgress your commandments. And suffer them not to enter a tavern, lest they forget your admonition,⁸ and be corrupted with fornication. But if their fathers be slothful in teaching and correcting⁹ them, they become partakers in the sin with their children. And when they have come to the full time of youth,¹⁰ let (each) marry a wife in pure wedlock, lest the impure desires of youth assault them, and they be sin unto them. And because of this God will require the sin at the hands of their fathers in the day of recompense.

¹ P adds: admonish and teach.

² P thv.

³ Cf. Prov 23, 14; 19, 18.

⁴ P omits: teacheth not and.

⁵ Cf. Sir 30, 12; Prov 13, 24.

⁶ P from.

⁷ P adds: forsake and.

⁸ P they be defiled.

⁹ P omits: and correcting.

¹⁰ P when the full time of youth hath come

CHAPTER XXIII.

THAT SERVANTS OUGHT TO BE SUBJECT IN ALL PURITY TO THEIR MASTERS WHETHER THEY BE UNGODLY OR FAITHFUL.¹

[iv., 12.] WHAT say ye then concerning servants? Let them be prudent and serve their masters in the fear of God. And if a servant be a Christian and his master an unbeliever, yet ought he to serve him in everything; but let him have no fellowship with him in faith. And in like manner let masters love their servants. And if a man's master be a believer, let him serve him, and fear him as God, and count him as a father and a good master. And for this he shall receive a good reward for the service wherewith he hath served his master. And if there be a master who hath a servant, a believer, and he doeth his will,² let him love him as his son, and count him as his brother for the love of the faith.

[iv., 13.] Humble yourselves and obey kings and³ princes⁴ who fear God, for they are God's ministers. Fear them then who are set in authority, as is fitting, and offer to them from that which ye have with honour and obedience, for so hath God commanded. Make for yourselves no excuses (?), but rather love one another, even as the Lord God hath commanded by His Son, our Lord and Saviour Jesus Christ.

CHAPTER XXIV.

THAT VIRGINS OUGHT NOT TO VOW UNTIL THEY PROVE THEMSELVES.

[iv., 14.] (VIRGINS) ought not to enter on this service until they prove themselves, and keep them-

¹ P faithful or ungodly.

² P the will of his master.

³ P omits: kings and.

⁴ Platt's manuscript ends with this word.

selves in purity. Thus we command them that they enter not hastily (on it) before their full time come, even as Solomon saith, "It is better not to vow, than to vow and repent."⁵ Let the virgin, then, be pure in her soul and in her body, that she may be the house of God, and the habitation of Christ, and the tabernacle of the Holy Spirit; and let her walk in the way of the preaching of the Gospel, and in the commandment which is well-pleasing to God, and let not her actions be after the fashion of this world, and let her not go about in the city, nor walk in evil ways, nor be of a double heart; but let her be wise and pure, without blame, and not desirous of praise, nor, above all, of idle talk.

CHAPTER XXV.

OF THE MARTYRS WHO ARE BROUGHT TO TRIAL AND AFFLICTED WITH SORE PUNISHMENT. [OF THE FEASTS OF THE PASSOVER.]¹

[v., 1.] IF there be any Christian who hath been brought before the judgment-seat of the ungodly, whether for execution, or banishment, or imprisonment, or that he may be given to the wild beasts for the name of our Lord Jesus Christ and for the true faith and the love of God, turn not your face from them, but send them sustenance of your substance and of the sweat of your brow; and give sustenance besides to the soldiers who guard them, that they may not afflict them with sore torment. And spurn not a Christian your brother whom they have dragged before the judgment-seat for the name of the Lord our God. He is a holy martyr, the brother of our Lord, and the son of the Most High, and the habitation of the Holy Spirit. He is a faithful (witness) who hath kept the

⁵ Eccl 5, 4.

¹ The last words of the title seem to be out of place, having nothing to say to the subject of

the chapter. This long chapter is divided in Arabic (II) at AC v., 7.

commandment of the Gospel and inherited the crown of life, and is a martyr for the sake of the sufferings of our Lord Jesus Christ, and the † fellowship †² of His precious blood. Wherefore, ye faithful, with your labour and with your substance do service to the saints, and let such as have no money fast for their sakes, and let such as have give a portion of their substance to the saints. And if there be anyone who giveth all his substance as a ransom for them to save them, he is blessed and a friend of Christ. If there be anyone who giveth his substance to the poor, he is elect and holy; much more then he who freely giveth his substance for the martyrs' sake. He is one that hath fulfilled the will of God, and hath imitated the saints who confessed our Lord before Gentiles and kings and the people of Israel. For it is said, "Who-soever shall confess me in the presence of men, him will I also confess in the presence of my Father who is in heaven."³ Christ, then, shall bear witness before the Father to those who do thus. And as for you, it is not right that ye should be negligent and ashamed to go to the prison and visit the prisoners. Help them rather, and comfort them, and if ye do this, ye shall be reckoned with the martyrs. For as for them their witness is written, because they have suffered and been afflicted: and ye also have been reckoned with them, because ye have done them service with a ready heart and a good ministry without sloth. And of these our Lord saith, "Come unto me, ye blessed of my Father, inherit the Kingdom prepared for you before the world (was): for I was hungry, and ye gave me meat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me: I was naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye spake unto me. And then shall the righteous answer and say, Lord, when saw we thee hungry, and gave thee meat? or thirsty, and gave thee to drink? and when saw we thee a stranger, and

² So AC *κοινωνία*. Eth. has: ³ Mt 10, 32. beloved.

received thee? or naked, and clothed thee? or sick, (and) visited thee? or in prison, and spake unto thee? And the King shall answer and say unto them, Verily I say unto you, whatsoever ye did unto one of these little ones, ye did unto me. And then he shall say to those on his left hand, Depart, ye cursed, into the eternal fire prepared for Satan and for his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me not to drink: I was a stranger, and ye received me not: I was naked, and ye clothed me not: I was sick, and ye visited me not: I was in prison, and ye spake not unto me. Then shall those on the left hand answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? And then shall the King answer them, saying, Verily I say unto you, whatsoever ye did not to one of these little ones, ye did not to me. And these shall go away into eternal condemnation, but the righteous into eternal life."⁴

[v., 2.] If there be anyone who saith, I am a Christian; and doeth evil, committeth fornication, and is impure; and they pass on him the sentence of death, from such a man keep far away. Christians ought not to transgress the law or break (it) by evil doing, but rather (ought) to turn aside from the ungodly and unbelieving and have no fellowship with them. But as for those whom the ungodly have imprisoned, or banished, or bound, or delivered up to death for Christ's name's sake, take heed to save your brethren and your fellow-members from the hands of the ungodly. And if there be a Christian who hath toiled for their sakes, blessed is he, for he shall be reckoned with the martyrs, because he hath suffered for Christ's sake. And on us too in like manner came suffering and affliction from Caiaphas, and those with Alexander, and Annas the high-priest, and afterwards we went out from them rejoicing that we were worthy to endure the sufferings of Christ. In like manner do ye also endure

⁴ Mt 25, 34ff.

patiently and rejoice concerning suffering, that ye may be blessed in that day.

[v., 3.] But as for those who are persecuted for the sake of the faith, and go forth from city to city for the sake of the commandment of the Gospel of our Lord, receive them and give them rest and shelter with you as martyrs, rejoicing that ye are companions with them. Understand then that they are blessed⁶ of the Lord. For our Lord saith, "Blessed are ye when they revile you, and mock you, and speak all (manner of) evil against you falsely for my sake. Rejoice and be glad, for your reward is great in heaven for so persecuted they the prophets who were before you."⁶ And again He saith, "If they have persecuted me, they will persecute you also."⁷ And again He saith, "If they persecute you in this city, flee ye to the next."⁸ And, "In this world ye shall be sad and troubled,"⁹ for, "they shall deliver you up to the synagogue and their judges shall scourge you, and they shall bring you before rulers and Kings for my sake for a testimony";¹⁰ and, "He who patiently endureth to the end, shall be saved."¹¹ He who is persecuted for Christ's name's sake, and by patient endurance becometh a martyr is in truth a man of God.

[v., 4.] But he who consorteth with the ungodly, and hath denied Christ lest the unbelievers should hate him and loveth himself more than his Lord, † in whose hand his breath is †,¹² is hated and despised and tormented of God, because he hath preferred the love of man, and hath become a hater of God, and taken part with the accursed, and not with the Saints. Instead of the Kingdom prepared for the blessed he hath chosen for himself the eternal fire of Gehenna prepared for Satan and his angels. And concerning such a one our Lord answered, and said, "Whosoever denieth me in the presence of men, him will I also deny in the

⁶ So E. A has: called.

⁷ Mt 5, 11f.

⁸ Jn 15, 20.

⁹ Mt 10, 23.

¹⁰ Cf. Jn. 16, 33.

¹¹ Mt 10, 17.

¹² Mt 10, 22.

¹³ The word "hand" has been supplied from AC.

presence of my Father who is in heaven."¹³ And again, He hath commanded, saying, "He that loveth father or mother more than me is not worthy of me: and he that loveth his son or his daughter more than me is not worthy of me: and he that taketh not up his cross,¹⁴ and followeth not after me, is not worthy of me. He that findeth his life, let him lose it, and he that loseth his life for my sake shall find it. What doth it profit a man if he have gained the whole world and lost his life? and what would he not give as a ransom for his life?"¹⁵ And again He saith, "Fear not them that kill your bodies, but are not able to kill your souls; but fear him who is able to destroy soul and body in Gehenna."¹⁶

[v., 5.] For it is right that he who hath learned a craft should teach others, and if he teach not others he is not perfect as his master. Jesus Christ is our Saviour and our Master. How then shall we not love doctrine and admonition? For our Lord hated haughtiness, and pride, and luxury, and riches, and covetousness, and revenge; and moreover He lightly esteemed¹⁷ sister and mother for love of His Father and love of man. And again, He patiently endured suffering, and stripes, and reproach, and reviling, and mockery, and yet more He was wounded¹⁸ on the Cross to save all those who believe in Him. And if He patiently endured all this, and disdained not to be crucified on the Cross and patiently endured the sufferings of death, how then shall not we endure the sufferings of our Saviour? But if he suffered willingly for our sakes, yet we do not (suffer) for His sake, but rather hope for His mercy.¹⁹ But there is nothing which He desireth to receive from us, but only a belief in the right faith.

[v., 6.] Wherefore let us lightly esteem our parents,

¹³ Mt 10, 33.

¹⁴ Lit. the cross of his death.

¹⁵ Mt 10, 37 ff; 16, 26.

¹⁶ Mt 10, 28.

¹⁷ Lit. despised.

¹⁸ Lit. received wounds.

¹⁹ This sentence is not clear.

It seems as if some words had dropped out *per homoioteleuton*. The words δὲ ἡμᾶς occur twice in the corresponding Greek text of AC.

and our kinsfolk, and our friends, and our wives, and our children, and all the good things of this world. And if we love these, we shall not keep this commandment. However let us take heed that we enter not into temptation; and when we are called to (bear) witness, let us hold fast our faith in the precious name of our Saviour. Let us rejoice and patiently endure, when we are persecuted, that we may inherit life eternal. Let us, then, not love honour and praise as the people of the Jews who rejected the miracles of Christ, and believed not on Him, because they feared the chief priests; but preferred praise from men, and not (that) from God. But we have believed in the right faith, that we may instruct the new (converts) who have received baptism, and may confirm the hearts of the catechumens. But if we keep the faith in our hearts, and speak not out boldly unto men through fear of condemnation and affliction, we shall forfeit life eternal; and (shall become) moreover a stumbling-block to others (and)²⁰ a snare to many. And if we act thus we shall be requited with a twofold penalty. Let us take heed, then, lest we fall into affliction, and pray lest we enter into temptation. For the spirit is willing but the flesh is weak. Let us be wise, then, lest we fall away from this right faith through fear of the ungodly and unbelievers, for our years are but few. And if there be any one that abandons his hope in Jesus Christ, the Son of God, all his life long he shall be afflicted with suffering that hath no remedy, and with wrath that weakeneth the limbs and breaketh the bones, and hereafter he shall lose life eternal, and be punished in the fire of Gehenna, and in weeping and gnashing of teeth. But he who hath suffered for the Lord, and hath been a martyr, shall rejoice in God, because he hath chosen for himself the crown of the Kingdom, and his departure from this world hath been perfect in the right faith. And if a catechumen suffer and patiently endure affliction and die for Christ's sake, his sufferings shall be to him instead of baptism, and

²⁰ The word "and" is added in E.

he shall win a good hope and life eternal. And others too who have fought a good fight, and died for Christ's name's sake in the right faith, shall rejoice and be glad, for they have kept the admonition of their master. For He saith, "Be ye worthy as your master (is worthy)." ²¹ Our Lord Jesus Christ suffered for our sakes and patiently endured reviling and mockery, and bore the spitting of the unclean, reproach, and reviling and blows; and after this they scourged Him, and pierced Him on the Cross, and gave Him vinegar to drink (mingled) with gall, and when He had accomplished all that was written He said unto God, "Father, behold into thy hand, I commend my soul." ²² And he who desireth to be a disciple, let him patiently endure sufferings and affliction, and bear stripes with a brave heart and (with) love. And if he be cast into the fire, there shall be nothing that shall touch him, even as the Three Children were saved from the furnace of fire. And everyone who hath suffered for His sake shall receive a reward, because he hath believed in one God, the Father, and Jesus Christ, the great High-priest, our teacher and the guide of our souls, and the Giver of our life; to Him be glory for ever and ever. Amen.

[v., 7.] ²³ He then is the Lord God Almighty, our Saviour Jesus Christ, who shall confirm us in His faith, and raise us up with those that have fallen asleep, and (who) fulfilled His will perfectly without omission. And if we be drowned in the sea, or (if) beasts and birds devour our flesh, (yet) not one hair of our heads shall perish, for the world and all that is therein are holden in His hand. Wherefore He hath taught us, saying, "By your patience, ye shall possess ²⁴ your souls." ²⁵ For at the last day every creature shall rise again, righteous men and sinners. And concerning the resurrection of the dead, and the reward of the martyrs

²¹ Cf. Lk 6, 40.

²² Lk 23, 46.

²³ In the Arabic Didascalia (II) a fresh chapter begins here with the title: That the whole

human race will rise at the resurrection, both the righteous and sinners.

²⁴ Or, acquire.

²⁵ Lk 21, 19.

Gabriel said unto Daniel, "Many of those who have fallen asleep shall rise from the dust, some shall rise to life eternal, and some shall rise in shame and contempt; but the righteous shall shine as the sun and as the bright stars."²⁶ Behold the holy Gabriel foretold and said, And the saints shall shine as the bright stars. And again he bare witness concerning them that they knew the truth and understood His holy name. For he did not say this concerning the resurrection from the dead of the martyrs alone, but concerning the resurrection of all men, whether righteous or sinners, that they may be recompensed each one according to his deeds. For the Jews say, There is no resurrection of the dead. "Behold our bones are dust and our flesh dried up."²⁷ And to those who think this our Lord answereth, saying, "Behold I will open your graves, and bring you forth therefrom, and I will put my spirit upon you, and ye shall live. Now ye shall know that I am the Lord, (even I) who † speak †²⁸ and perform."²⁹ And moreover Isaiah saith, "The dead shall arise, and those that are in the graves shall live, and those that (rest) in the earth shall rejoice, for the dew that is from thee is their life."³⁰ He hath told us much concerning the resurrection from the dead, and (their) abode³¹ in life eternal, which is full of grace and truth, which He hath prepared for those that love Him; and (concerning) the judgment of the ungodly, their fall, shame and misery; the fire that never shall be quenched, and the worm that sleepeth not shall come upon them. But God desireth not the death of a sinner, but rather that he should be converted and live. Behold He hath told us that Enoch and Elijah did not taste of death, and hath revealed unto us that the dead shall rise in His time. Elijah raised the widow's son, and Elisha raised (the son of) the

²⁶ Dn 12, 2f.

²⁷ Lit. grown old.

²⁸ The Eth. has: abide. A change of one letter gives: speak. LXX and AC have λελάληκα.

²⁹ Cf. Ezek 37, 11ff.

³⁰ Isa 26, 19.

³¹ The Eth. word has various meanings. "Abode" seems to suit best the reading of AC (διαμονή).

† Shunammite †.³² Behold³³ we understand that the death of the righteous is not a judgment of those saints who receive it with joy. In like manner Jesus Christ the Lord of the Apostles and the Life of the faithful shall raise the dead. And so let us also toil³⁴ in this world, and after a brief while we shall enter into rest, and the race of Adam shall be renewed, and shall rise with him³⁵ to life eternal. It is said, "All the dead shall hear his voice, and those that hear shall live."³⁶ Wherefore we believe in the resurrection of the dead and the second coming of Christ.³⁷ And moreover He who raised Lazarus from the grave on the fourth day raised from the dead both the daughter of Jairus and the widow's son. And He Himself too rose from the dead on the third day by the will of His Father, and became the Word of life. And He also it is who brought forth Jonah alive and unhurt from the whale's belly on the third day, and saved the Three Children from the furnace of fire in the land of Babylon, and Daniel from the mouth of the lions. He, then, who hath authority and might will raise the dead at the last day.

But if the ungodly who believe not the Holy Scriptures mock at us, behold the Sibyl their own prophetess maketh glad³⁸ their hearts, and saith thus unto them, "When the flesh hath decayed, and is become dust, the fire shall consume it by the commandment of God, who waxeth not old and decayeth not; (and) God shall raise up again the bones which were burned in the fire and became ashes. Then shall God pronounce the sentence of judgment upon all the world. Such as have done³⁹ evil shall descend to the depths of the earth,

³² The Eth. is obviously a corruption of this.

³³ The next two sentences are rather obscure. The translation given is literal, but can hardly claim to be very intelligible.

³⁴ Or, we too toil.

³⁵ Or, Him.

³⁶ Jn 5, 45.

³⁷ So E. The reading of A seems to mean: we believe that the resurrection of the dead is the second coming of Christ.

³⁸ The Eth. word has no other meaning. It seems strange even as a paraphrase of the Greek πιστωσάτω.

³⁹ So E reads. A has: do.

and those that have kept his commandment shall have eternal life, and God will give unto them the spirit of life; and those that are saved shall look one upon another."⁴⁰

And if they believe not in the resurrection, let them not refuse belief in (?) another creature.⁴¹ Behold that bird whose name is the phoenix will cause the ungodly to understand, who themselves say that it is alone of its kind. Of this bird they say that it lives for five hundred years, and then goes down to Egypt and brings with it cinnamon, and cassia, and aloe-wood.⁴² And it alights on the image of the idol whose name is 'Ion,⁴³ and looks towards the east, and worships the Sun, and then is consumed and turned to ashes. Then there comes forth from the ashes a small worm and it becomes a young phoenix, and, when it is grown, it returns to the land of Arabia.⁴⁴ If then they know of the resurrection⁴⁵ of this bird, how can they question with us of that which we say and believe? Cannot He who created man out of nothing raise the dead by His great power? Wherefore it is right that we should patiently endure the various sufferings and afflictions that come upon us. But if we believe not in the resurrection of the dead, our suffering and our affliction is in vain. We believe in what Moses saith, "In the beginning God made the heaven and the earth." There was not one thing that He needed, (and) knowing that all things are created by His Word, it was His pleasure that there should be heaven and earth, and light and darkness, and night, (and) day,⁴⁶ and the stars, and birds, and whales, and beasts, and creeping

⁴⁰ The reference given by Funk is Orac. Sibyll. iv, 179-185, 189, 189-90. Ed. Geffcken.

⁴¹ The Eth. is obscure. AC gives no help. The words might mean: let them not lead astray another generation. The translation in the text is only a paraphrase guessing at the meaning intended.

⁴² Such is the meaning of the

Eth. word according to Dillmann. AC has: balsam-wood.

⁴³ Obviously some confusion, with the name of the city On, or Heliopolis. Neither AC nor the Syriac Didascalia mention On, though both allude to the "altar of the sun."

⁴⁴ Or, the West.

⁴⁵ Lit. renewal.

⁴⁶ Lit. brightness.

things, and trees, and herbs. Thus He raised them up by His will, and needed no other helper. He it is who is able by His power to renew the world again and † to raise †⁴⁷ the dead. Man, however, was not created first, but He created him from the four elements, and gave him a soul. And in like manner He will give back to this (soul) the body of flesh that is dissolved. For the resurrection is for those that have fallen asleep and not for those that have not been created. For He created (it) from what was fleshless, and put within it many marvels. And again He will raise up and save those that have fallen asleep, as He created flesh out of seed in the womb. As Jeremiah the prophet saith, "Before I created thee in the womb, I knew thee."⁴⁸ And again it is said, "I am the Lord who created the heavens, and laid the foundations of the earth, and I create the soul in man."⁴⁹ Even as the Scripture saith concerning this, God the Father said⁵⁰ to his only-begotten Son Jesus Christ, "Let us make man in our image and in our likeness. And then God created them male and female."⁵¹ And furthermore the holy victor Job saith thus—he of whom the Scripture saith that "he will rise with those whom the Lord raises."⁵² "Thou hast milked me like milk, and curdled me like cheese; thou hast clothed me with flesh and skin, and hast bound my bones with sinews; and thou hast shown me compassion and mercy, and thy visitation hath preserved my spirit. I know this that is with thee, that thou canst do all things and that there is nothing that is impossible with thee."⁵³ And again, David, the lover of God, saith, "Thy hands have made me and fashioned me; give me understanding, and I will learn thy commandment."⁵⁴ And elsewhere he saith, "Thou hast created me and laid thy hand

⁴⁷ A slight change of reading the Father said. is required to give this sense.

As the MS. reads it should be: and He shall raise.

⁴⁸ Jer 1, 5.

⁴⁹ Zech 12, 1.

⁵⁰ So E. A reads: God said,

⁵¹ Gn 1, 26f.

⁵² Job 42, 17a. In a passage not found in the Hebrew.

⁵³ Job 10, 10ff.

⁵⁴ Ps 118, 73.

upon me. Marvellous is thy work, and (that) my soul knoweth right well. And my bones were not hidden from thee, which thou didst make in secret, nor my substance, (which was) beneath the earth. And that which I have done, thine eyes have seen, and all is written in thy book."⁵⁶ Isaiah also saith, "We are the clay and thou hast created us."⁵⁶ If, then, men are God's creation, made by Christ, they shall be raised with Christ, and those that have done His will shall receive honour and the crown of life. Thus the ungodly and unbelieving, who have not received baptism and believe not in the resurrection, shall be condemned to eternal punishment, but those that have done good shall shine like the stars of light. For David saith, "The Lord is faithful in all his words and righteous in all his works."⁵⁷ He who created for Himself a body of a virgin (and) who is the Creator of the whole world⁵⁸ is the only one who hath risen from the dead, and moreover He will make all the dead to rise. He who maketh the grain of wheat to shoot from the earth, and multiplieth its fruit; and (who) is able to make shoot forth again the tree that is hewn down, and to multiply its branches; and (who) made Aaron's dry rod to blossom, is able also in like manner to raise us up with Him in the glory † wherewith †⁵⁹ He ascended. He who made straight the feet of the lame, and cured the palsied, and healed the man whose hand was withered; He who spat on the ground and made clay and anointed the eyes of the man who was born blind; He who healed the wasted limbs, shall He not be able to raise us up also? He who satisfied the souls of five thousand men with five barley loaves and two fishes—and they took up of what was left twelve baskets full—and (who) made water wine; who sent Peter, and he took a penny from the fish's mouth. He it is who will raise the dead. Behold we are His witnesses con-

⁵⁶ Ps 138, 14ff.

⁵⁷ Isa 64, 8.

⁵⁸ Ps 144, 17

⁵⁹ *Lit.* creation.

⁵⁶ Possibly this and the two following words (one word in *Eth.*) should be omitted. There is nothing to correspond in *AC*.

cerning everything which the prophets proclaimed concerning Him. We, His companions, ate and drank with Him, and saw His miracles and His life. And again, we saw His sufferings, and His agony,⁶⁰ and His death, and His resurrection. And we heard His words, and were His friends, and abode with Him forty days. And after He rose from the dead He charged us to publish the preaching of the holy Gospel in all the world, and commanded us to baptize into the name of the Father, and of the Son, and of the Holy Spirit, who is the Paraclete, the Spirit of truth. And when He had given this charge, He, in the flesh that He took of us, ascended into heaven to the Father who had sent Him. If ye thus believe, blessed are ye, but if ye believe not, ye are far from Him because ye have not kept His commandment.

CHAPTER XXVI.

OF THE MARTYRS.

[v., 8.] BEHOLD I¹ say unto you, magnify and extol with double honour the martyrs, even as the blessed James and Stephen the first martyr are had in honour amongst us. Such are blessed before God, and elect and holy, a people pure from sin, and without (thought of) revenge; rather are they peacemakers and unwearied also in doing His will and in keeping His commandment. And concerning them David saith, "Precious in the sight of the Lord is the death of the righteous."² And furthermore Solomon saith, "The remembrance of the righteous is perfect with praise."³ And again the prophet saith, "His horn shall be exalted with honour."⁴

[v., 9.] This we have said concerning those who have been martyrs in truth for the sake of the name of our Lord Jesus Christ. Behold, then, we understand

⁵⁹ *Lit.* weakness.

¹ *AC* has: we.

² Ps 115, 6.

³ Prov 10, 7.

⁴ Ps 111, 9.

and know that those, who honour the martyrs and the faithful who have fought a good fight and finished their course, and died for Christ's sake in the right faith, shall win a good reward and eternal life. And those who were martyrs in truth, and judged uprightly, and pleased God in their lives—such shall inherit the Kingdom of heaven.

CHAPTER XXVII.

THAT CHRISTIANS OUGHT NOT TO ENTER A HOUSE OF REVELRY AND DANCING, BUT (OUGHT) RATHER TO GIVE PRAISE AND SING IN THE CHURCH.¹

[v., 10.] BEHOLD, beloved brethren, we give you good counsel, that ye keep far from impure speech and hearing of songs, and from dainty meats and luxury and from all works of vanity wherein is no profit. Work not the pleasure of the desire of your flesh on the Sabbath day, for the prophet saith, "Serve the Lord with fear and rejoice unto Him with trembling."² For it beseemeth not a Christian to listen to singing and music and playing on instruments, as the foolish people do. And moreover, let them not take on their lips the names of the (false) gods and idols, nor name the name of Satan and his angels,³ for, when they name his name, the Holy Spirit departeth from them, and in His stead an unclean spirit abideth on them.

CHAPTER XXVIII.

THAT A CHRISTIAN OUGHT NOT TO SWEAR BY THE NAMES OF THE (FALSE) GODS AND DEMONS, NOR EVER MAKE MENTION OF THEM ACCORDING TO HIS FORMER WONT.

[v., 11.] We Christians ought not to swear by the names of the (false) gods, nor make mention of their

¹ The title of this chapter in Arabic (II) is quite different: "That we should shun evil deeds and lying words especially on days of public worship." ² Ps 2, 11. ³ So E. A has: his gods. The two words are very similar.

names with our lips, nor bow before them, nor fear them, for he who so doeth and serveth (false) gods, shall be far from God, the giver¹ of life. Howbeit they are not gods, but the work of men's hands, and spirits of Satan. For God said concerning² the children of Israel, "They have forsaken me, and have sworn by strange gods, and have provoked me to anger by their gods."³ For despised and hateful and impure (is accounted) in the Scriptures every one that worshippeth and serveth (false) gods, and that sweareth by their names.

[v., 12.] And not these only (are so accounted), but also astrologers⁴ and magicians who practise superstition. [Serve them not nor worship them.]⁵ And moreover it is said, "When thou regardest the heavens, worship not the sun, and the moon, and the stars."⁶ (And elsewhere it is said), "Walk not then in the way of the nations, nor learn their works, nor fear the signs of the heaven."⁷ For (God) created the sun, and the moon, and the stars, to give light to men, and not that they should worship them. For Israel in the wilderness bowed down before the idol, the molten calf, and they worshipped also the stars and the sun, even as Ezekiel saith,⁸ Beasts that speak not they made for themselves as gods. And in like manner the Egyptians worshipped many (other) gods and (also the god with) the dog's face.⁹ And in Judah (they worshipped) gods of gold and silver, as God saith by the mouth of the prophet, "The gods of the nations are of gold and silver, the

¹ *Lit.* maker.

² AC has *wapl*. The Eth. would more naturally mean "to."

³ Jer 5, 7; Dt 32, 21.

⁴ *Lit.* star-gazers.

⁵ These words come in awkwardly here. In AC the previous clause mentions "idols" and "luminaries." Perhaps the words belong to the end of the following quotation.

⁶ *Cf.* Dt 4, 19.

⁷ Jer 10, 2.

⁸ It is not clear whether the Eth. translator meant this to refer to what follows, or, as in AC, to what precedes. The words following are not found in Ezekiel.

⁹ The Egyptian god named in AC is Apis. The text here seems to refer rather to Anubis, who was represented with the head of a dog, or rather, of a jackal.

work of the hands of men. They have mouths, and speak not; they have eyes, and see not; they have ears, and hear not; they have noses, and smell not; they have hands, and handle not; they have feet, and walk not; neither speak they with their throat; and there is no breath in their mouths. Like unto them be all they that make them, and all they that trust in them."¹⁰

Behold, then, beloved brethren, ye have heard what God saith, that evil and defiled are all they that worship idols, and bow down to the sun and the moon, and the stars. But Christians who love God ought not to swear by the sun and the moon, nor by the stars of heaven nor by the earth. And our Master hath bidden us never to swear by anything. Behold then let our words be prudent, for our Lord saith, "Swear not by heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head,"¹¹ for the foolish Jews swear by their heads. For He hath commanded that the words of the faithful should be one, either yea, yea, or nay, nay; and whatsoever is more than these is evil. For he that sweareth falsely transgresseth the law, and honoureth the (false) gods as the truth, since God hath made them to err in the blindness of their hearts and in the evil of their doings, that they may do that which is unseemly.

CHAPTER XXIX.

THAT MEN OUGHT TO KEEP AND OBSERVE THE FEAST-DAYS
WITH SPIRITUAL JOY.

[v., 13.] KEEP, then, the feast-days, beloved brethren. The first feast is the day of Christ's Birth, on the twenty-fifth (day) of the ninth month according to the reckoning of the Hebrews, but according to the reckoning of the Egyptians on the twenty-ninth (day) of the

¹⁰ Ps 113, 12ff.

¹¹ Mt 5, 34ff.

month Tahsas,¹ which is the fourth month. And after this celebrate the feast of the Epiphany, on which the Lord manifested the glory of His Godhead in (His) baptism by John in the River Jordan. Keep (it) in the tenth month on the sixth (day) according to the reckoning of the Hebrews, and according to the reckoning of the Egyptians on the eleventh (day) of the month Tobi,² which is Ter, (that is) in the fifth month. And after this observe in purity the forty days of the Holy Fast, which teacheth us quietness and patience, fasting and prayer, which bring us near unto Christ. And this Holy Fast shall be ended on the day of the Passover, on which came Salvation. But let the beginning³ of your (paschal) fast be on the second day (of the week) before the Passover, [v., 14.] for on the day after the (feast of) Hosanna,⁴ on the second day (of the week) the wicked Jews, transgressors against the faith and the law, were gathered together and took counsel against the Lord in the first month⁵ . . . which is Miyazya,⁶ and on the third day of the week they took still further counsel,⁷ and on the fourth day of the week they at length decided⁸ to deliver Him up to death on the Cross. And Judas knew this counsel of theirs, (and) as he was a thief, forthwith Satan made him to fall through love of money, for he kept the purse⁹ and stole the money of the poor. And though he did all this, the Lord did not thrust him away, for He knew the evil of his heart. And while we were eating with Him, our Lord desired to admonish him; and behold He gave us to

¹ The name of the fourth month in Ethionic.

² Ter is the Ethiopic, Tobi the Coptic name of this month.

³ There is some confusion here between the two fasts—one for forty days before Holy Week, the second during Holy Week.

⁴ I.e. the Sunday before Easter.

⁵ A word follows in Eth. which means "bright." It is

possibly a translation of Xanthicus, the month which is named in AC. Dillmann in his Lex. refers to the clause as "*haud satis clarus*."

⁶ I.e. the eighth Ethiopic month.

⁷ Lit. added and multiplied counsel.

⁸ Lit. fulfilled the counsel.

⁹ Lit. the offerings of the purse.

understand that he should betray Him. Wherefore He said,¹⁰ Verily, verily, I say unto you that one of you shall betray me. And we spake among ourselves, each one, saying, Lord, is it I? And I arose (being) one of the Twelve, for He loved me more than all the disciples, (and) I asked Him and said unto Him, Lord, who is he that shall betray thee? And our Lord told us not his name, but showed us by two signs (who it was); first, in that He said, He who dippeth his hand with me in the dish, the same shall betray me; and that He said in the second place, He to whom I shall give the bread, the same shall betray me. For (Judas) said unto Him, Is it I, Lord? But our Lord did not say unto him, Yea, thou; but He said unto him, Thou hast said. He did not wish to name him openly, but said unto him, It were good for that man by whose hands the Son of Man shall be delivered up, if he had not been born. And Judas, hearing this, went unto the chief priests, and said unto them, What will ye give me, and I will betray Him unto you? And they bargained with him to give him thirty (pieces of) silver. It was the fifth day of the week on which our Lord ate the Passover with us. And Judas took the bread, and dipped his hand in the dish, and went out at night. And our Lord said unto us, The hour hath come. Behold ye shall be scattered every one, and shall leave me alone. And we said, every one of us, We will not leave thee; and I Peter said unto Him, Though they all leave Thee, yet will I not leave Thee, but will die with Thee. And He said unto me, Verily, I say unto thee, before the cock crow, thou shalt deny thrice that thou knowest me. Behold He declared unto us this holy mystery, which is His holy Body and His precious Blood, while Judas was with us. And then our Lord went forth to the Mount of Olives, and we also went with Him, praying and singing praises, as we were wont. He withdrew a little from us, and prayed to the Father, saying, O my Father, if it be possible, let this

¹⁰ The references to the various N.T. texts alluded to in the following passage are omitted.

cup pass from me, nevertheless let Thy will and not my will be done. Thus He did three times. And our eyes were heavy with sleep because of sorrow; and our Lord came to us, and said unto us, The time hath come, behold the Son of Man is betrayed into the hand of sinners. Behold Judas came, and many ungodly men with him, and he had given them as the sign¹¹ whereby he should betray Him—a kiss, a sign with deceit which was full of wickedness. And when they perceived the sign which Judas had given unto them, they laid hold on Jesus, and, when they had bound (Him), led Him away to Caiaphas the High-priest, to a place where were no good men, nor holy priests, but rather an evil people and unholy priests, who were transgressors of the law. And they cease not to blaspheme against Him and revile Him, and beat Him, and spit in His face, and mock Him, and buffet Him. And they seek false witnesses against Him, who say, He speaketh blasphemy against Moses, and will destroy the Temple, and will cause the sacrifices to cease, † and is an enemy of †¹² the Romans, and rebelleth against the kings, and maketh Himself a king. All this did these “many dogs and fat bulls,”¹³ in whom was no mercy, do against Him. And at night they brought Him forth, and led Him before Annas, the father-in-law of Caiaphas, and wrought much evil against Him, and delivered Him up to Pilate the Roman governor; and it was then the sixth day of the week. And they accused Him much in many words which it were unseemly to utter. And Pilate, the Roman governor, when he heard, believed them not, but said unto them, I have found in this man no fault for which He should die. And then they brought against Him¹⁴ two

¹¹ There is some confusion in the text here, but the general meaning is clear enough.

¹² As the Eth. text stands, it means: will take away the sacrifices of the Romans; or possibly (construing the verb with two accusatives): cause

the Romans to take away the sacrifices. AC has: “a taker-away of sacrifices, an enemy of the Romans.” This has been followed in the text.

¹³ Cf. Ps 21, 13.

¹⁴ Or, to him (i.e. to Pilate).

witnesses who uttered and spake lies against Christ. And Pilate knew that their witness agreed not. Then they changed their minds,¹⁵ and devised a plan by which to make Pilate afraid, and they said, This man maketh Himself a king, and forbiddeth us to do service to the king. They lied and gave a wicked judgment; they cried out and said, Crucify Him, crucify Him, that in Him might be fulfilled the word of the prophet which saith, "False witnesses have risen up against me, and what I know not, they have spoken against me. They have rewarded me evil for good."¹⁶ And again it is said, "Many dogs have surrounded me, and the assembly of the wicked hath laid hold on me."¹⁷ And when Pilate was not able to save Jesus for fear of the Jews, he took counsel to do the will of the people—for before Pilate had testified, and said, There is no fault which I have found in Him for which He should die. But the wicked Jews crucified Him on the Cross, and pierced Him—though the Romans have a law, and put no man to death, unless he be convicted in trial before the governor. But the soldiers of the guard took the Lord of Glory, and at the third hour they raised Him on the tree,¹⁸ and at the sixth hour they crucified Him, and gave Him vinegar and myrrh to drink, mingled with gall. They took His garments and divided them amongst themselves, and they crucified with Him two malefactors, one on His right hand, and one on His left, that it might be fulfilled which is written, saying, "And they cast gall into my food, and for my thirst they gave me vinegar to drink."¹⁹ And again it is said, "On my vesture they did cast lots."²⁰ And somewhere it is said, "He was reckoned with the transgressors."²¹ And then there came a darkness for three hours, from the sixth hour until the ninth hour: and then the darkness departed, and the light appeared, even as it is written, saying, "It was not

¹⁵ *Lit.* they turned.

¹⁶ Ps 34, 11f, AC quotes Ps 26, 12.

¹⁷ Ps 21, 17.

¹⁸ See Add. notes.

¹⁹ Ps 68, 22.

²⁰ Ps 21, 19.

²¹ Isa 53, 12.

day, nor night: and in the evening the light appeared."²² And at the ninth hour Jesus cried with a loud voice, and said, 'Elohe, 'elohe, lama sabbāqtani, which, being interpreted, meaneth, My God, my God, why hast thou forsaken me? And then He cried and said, Father, forgive them, for they do what they know not. And again He said, Father, into Thy hand I commend my soul; and then He bowed His head, and His spirit departed. And they took Him down from the Cross, and buried Him in a new tomb, † and it was evening. And late on the Sabbath as it began to dawn toward the first day of the week †²³ He rose from the dead, fulfilling all that He had said unto us, before He suffered, that the Son of Man should be in the heart of the earth three days and three nights. And after He rose from the dead, He appeared first to Mary Magdalene and to Mary (the mother) of James, and to the son of²⁴ Cleopas in the way. And after this He appeared to us, His disciples, while we were hidden for fear of the Jews. For this is written in the Gospel. And again He commanded us to keep the holy fast of the Passover for six days because of the transgression of the ungodly and the wickedness of the Jews, who were transgressors of the law. And again He commanded us to fast on the fourth and the sixth days of the week—on the fourth because (on it) the Jews completed their evil design against Him; and on the sixth, because of the sufferings of the Saviour.²⁵ We ought not to fast on the Sabbath, except on the one day (the Sabbath) of the Passion; but the other Sabbaths let us honour because our Lord rested from all His work on the Sabbath day. For our Lord came, but they believed not on Him, and received not His teaching; and therefore they have missed their salvation.

[v., 15.] But ye are blessed and a holy race, for ye are not as the people of old, but ye have been saved

²² Zech 14, 7.

²³ See Add. notes.

²⁴ An obvious emendation is to omit the words "the son of."

I have left the reading of the MS. in the text on account of its strangeness.

²⁵ *Lit.* salvation.

from ungodliness and idolatry. And ye are a people of God, and to you have been opened the gates of life, though formerly ye were hateful and despised. But now being ²⁶ His elect and beloved (ye are) a holy people unto God, who are worthy to proclaim the wonderful works of our Saviour. For it is said, "They have found me, who sought not after me; and I was manifested to those who thought not of me." ²⁷ And He said to the people that did not know † His name, † ²⁸ Behold I have sought you, and ye have not sought me; but ye have believed in me, and hearkened unto my Church, and have been saved from error (even from false) gods, and have followed the One God, the Father Almighty, and His Son Jesus Christ. And ye are reckoned with those who believed on me, ten thousand times ten thousand and thousands of thousands; and ye were not as Israel who believed not on me. And concerning them it is said, "All the day long I lift up my hands to a disobedient people, who neither hear, nor obey; but walk in an evil way, that is not good; for ²⁹ (they are) a people who follow after sin, and provoke me to anger continually." ³⁰

[v., 16.] Behold, then, ye have seen that they have transgressed against the Lord, and believed not on Him. Wherefore it is said, "These did provoke the Holy Spirit to anger," (and) their heart was blinded, and punishment was increased upon them for the wickedness of their imagination. For they said, We believe in Christ, but they believed not that He was the Lord God, who was begotten of the Father ³¹ before the Creation, the only-begotten Son, the Word of the Father. But they being lacking in faith knew Him not, and understood not the prophecies of the

²⁶ E reads: But now ye are His elect and beloved a holy, etc.

²⁷ Isa 65, 1.

²⁸ Eth. "my name," which is unintelligible. The whole phrase is a corruption of the latter part of verse just quoted

from Isaiah. For intelligibility either the suffix must be altered as above, or "I said" must be read.

²⁹ Eth. but.

³⁰ Isa 65, 2f.

³¹ Eth. (A) omits: the Father. The word is found in E.

prophets that were written concerning Him, that Christ should be borne of a virgin, though they read and heard what He saith, "Behold a virgin shall conceive, and shall bring forth a son, and his name shall be called Emmanuel. For unto us a child was born: unto us a son was given, and the government ³² was upon his shoulder, and his name is called Great in counsel, and the Angel of peace; for I will bring peace to the rulers, and life is his, and great is his beginning and of his peace there is no end." ³³ And because of the wickedness of their doings which was without end (they believed not). Wherefore, it is said, "Lord, who believed our word? and to whom hath thine arm been revealed?" ³⁴ And again it is said, "Hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not know, for the heart of this people is darkened." ³⁵ Wherefore wisdom was hidden from them, because, when they saw, they knew not; and when they heard, they understood not. But ye are Gentiles, and to you hath been given the kingdom, though formerly ye knew not God, but now ye know Him by a right faith and the preaching of the Gospel of Jesus Christ our Saviour, the Giver of life to all who hope in Him. Behold ye have abandoned the worship of idols that have no life, and have despised unclean sacrifices, and turned away from the rulers of darkness. Wherefore ye have entered into the true light through our Lord Jesus Christ, and by Him ³⁶ ye have known the One true God, the Father, and have been made inheritors of His kingdom, for ye have been baptized into His death and His resurrection. Ye must needs, then, be as new-born babes that have no evil in their hearts. Put away sin from you, for He hath redeemed you with His precious blood, that ye should worship the living God. In those days the Lord spake

³² Lit. beginning. The word ἀρχή of the Greek has been taken by the translator in a wrong sense.

³³ Isa 7, 14; 9, 6f.

³⁴ Isa 53, 1.

³⁵ Isa, 6, 9f.

³⁶ Or, by it. So the clause runs in AC.

concerning Israel in the case of ³⁷ those that believed not: "The kingdom of heaven shall be taken from them, and given to a nation that doeth righteousness."³⁸ But be ye zealous to bring forth the fruit of sound ³⁹ wisdom, for you He sent of old to His vineyard. And they hearkened not unto you, but hardened their hearts, and rose up against the keepers of the Lord's vineyard, and laid hold on them. One they killed, and one they stoned with stones, and one they slew with the sword, and one they sawed asunder, and one they killed in the temple. And the Heir also they killed and rejected Him, and stoned Him [with the stone which the builders rejected].⁴⁰ And concerning you it is said, "A people whom I knew not, hath served me, and at the hearing of the ear have they obeyed me."⁴¹

CHAPTER XXX.

THAT WE CHRISTIANS OUGHT TO UNDERSTAND TO OBSERVE THE PASCHAL SEASON AND NOT KEEP IT IN ERROR ON ANY OTHER DAYS, BUT IN THE WEEK IN WHICH THE PASSOVER COMES ON THE FOURTEENTH DAY (OF THE MONTH).¹

[v., 17.] YE, beloved brethren, who have been bought with the precious blood of Christ, ought to keep the feast of the holy Passover with all exactness and understanding. For day and night are equal on the twenty-fifth ² (day) of the month Mägabī. Make your reckoning sure, for our Lord did not suffer twice in one year. Do you also take heed to keep the memorial of His sufferings once only every year. For our sakes He died, and (therefore) consent not to

³⁷ This seems to be the meaning of the Eth. preposition used.

³⁸ Mt 21, 43.

³⁹ Lit. sweet.

⁴⁰ Some strange confusion here, but I have left the reading

as it stands.

⁴¹ Ps 17, 44f.

¹ See Add. notes.

² A reads: fifteenth.

³ I.e., the seventh Ethiopic month.

keep the feast along with the Jews, for there is no love between us and them. For they in folly have erred in their reckoning, though they think they are exact. Wherefore they are dishonoured in all the earth, and have departed from the truth. But do you take heed to the reckoning of the day on the twenty-fifth (day) of Mägabī, which is the twenty-second (day) of the month Mägabī according to the reckoning of the Hebrews, and observe this reckoning until the twenty-first (day). And further make no mistake in the reckoning of the Passover, lest it be celebrated before the (festival of) Hosanna, that the Passover may not fall twice in one year through inaccurate reckoning. But let the holy day of the resurrection of our Lord and Saviour Jesus Christ be celebrated on the holy Christian Sabbath.

[v., 18.] And further let the fast of the holy Passover be from the second day of the week until the first Sabbath,⁴ the vigil of the Passover. And in the week of the Passion eat nothing except bread, and water, and salt. Abstain on these days of the Fast from eating flesh and drinking wine, for they are days of mourning and sorrow. Above all in these six days, if any one be able to fast, let him patiently endure for two days; but if he be not able, let him fast on one day, and keep himself from evil-doing. For our Lord saith, "The sons of the bridegroom cannot fast so long as the bridegroom is with them, but days will come when the bridegroom shall be taken from them; then shall they fast."⁵

[v., 19.] For in these six days the Jews took our Lord from us, and crucified Him on the Cross, and reckoned Him with the transgressors. Wherefore we command you to fast, even as we ourselves have done, since He ascended into heaven. And as for the other days, let them fast on the fourth and sixth days of the week until the ninth hour, and whoso wisheth let him fast till the sun set. And keep vigil at night until the cock crow, being gathered together in the church for

⁴ That is, Saturday.

⁵ Mt 9, 15; Mk 2, 19f; Lk 5, 34f.

praise and prayer, (and) reading the Law, and the prophets, and the psalms of David. And after ye have baptized (the catechumens), read the Gospel with fear and trembling, and teach the people things tending to profit and the salvation of their souls; and pray ye to God that Israel may turn to repentance, and be saved from ungodliness. For the Governor washed his hands, and said, "I am innocent of the blood of this just man," but (they of) Israel cried out, and said, "His blood be on us, and on our children."⁶ Then Pilate said unto them, "Shall I crucify your king? And they answered, and said, we have no king but Cæsar: crucify him, crucify him, for everyone that maketh himself a king is a rebel against Cæsar."⁷ And they answered, and said, If thou let this man go,⁸ thou art not Cæsar's friend."⁹ Pilate the governor and Herod the King commanded that He should be crucified, that it might be fulfilled which was written, saying, "Why have the nations raged, and the peoples spoken vain things? The kings of the earth have risen up, and the rulers also have assembled together against the Lord and against his anointed."¹⁰ And again it is said, "And they have cast away their brother as an unclean corpse."¹¹ Then they crucified Him on the sixth day of the week and He rose again on the Sabbath day. The Scripture was fulfilled which saith, "Arise, O God, and judge the earth, for thou shalt have inheritance among all the nations."¹² And moreover it is said, "Now will I arise, saith the Lord, and will appoint salvation, and deal boldly in him."¹³ And again it is said, "Arise, O Lord, in thine anger, and be thou exalted above mine enemies."¹⁴ And moreover it is said, "Render to them their recompense upon their heads."^{15, 16} And for this cause offer ye also your sacrifice as the Lord hath commanded you. For He

⁶ Mt 27, 24f.

⁷ Lit. the King.

⁸ Lit. save this man alive.

⁹ Jn 19, 15.

¹⁰ Ps 2, 1f.

¹¹ Cf. Isa 14, 19.

¹² Ps 81, 8.

¹³ Ps 11, 6.

¹⁴ Ps 7, 7.

¹⁵ Or, unto them. LXX

reads: αὐτοῖς.

¹⁶ Ps 27, 4.

said, "Thus do ye in remembrance of me."¹⁷ Finish¹⁸ the fast, then, with joy and gladness, and keep the feast, for our Lord Jesus Christ hath risen from the dead, and His resurrection hath given us hope. † Let this ordinance¹⁹ be unto you a law for ever until He come again in glory. For the Jews have not believed in the resurrection of our Saviour, but we Christians believe in His resurrection, for all who hope in His holy resurrection shall find life eternal.

[v., 20.] Keep, then, a feast on the eighth day, for on it the Lord appeared. Thomas said, To me also He appeared, and made me glad, (shewing me) the marks in His hands and His feet, and the wound in His holy side. Though before I was faithless, and believed not in His resurrection, He shewed me openly the wound in His right side. On the fortieth day keep a feast, for on it He finished all (His) dispensation²⁰ and ascended into heaven to the Father who had raised Him (from the dead), and He sat down on the right hand of power, and subjected His enemies under the footstool of His feet; and He shall come again in glory and great power to judge the living and the dead, and He shall render to everyone according to his works. And behold the Jews who crucified Him shall see the beloved Son of God.

For even until now the Jews are gathered together on the tenth (day) of the ninth month, reading the Lamentations of Jeremiah the prophet (where it is said) "The spirit of our life, Jesus Christ they have taken from us, and have afflicted him."²¹ And moreover they read what Baruch wrote, "This is our God; there is none other that is like unto him. He found every way of life, and gave it to Jacob his servant and to Israel his beloved. And after this he walked upon the earth."²² And as they read this, they weep and mourn.

¹⁷ Lk 22, 19.

¹⁸ Lit. fast. A slight alteration of the text would give: "fulfil the fast."

¹⁹ The words are in the accusative in A. It seems necessary

to read the nominative with E, as in AC.

²⁰ The Eth. answers to the Greek words *οικονομῶν καὶ τῶν*.

²¹ Lk 24, 20.

²² Bar 3, 36ff.

And thus they do, making it seem a mourning for the desolation which Nebuchadnezzar wrought, and pretending it is the truth.²³

And ten days after He ascended (was) the fulfilment of Pentecost, for on that day at the third hour Jesus Christ sent unto us the Paraclete, and filled us with His power, and we spake with new tongues, (declaring) that Jesus Christ is the Messiah of God, who hath authority to judge the living and the dead. And concerning Him Moses bare witness, and said, "The Lord our God took fire, and caused it to come down as rain."²⁴ And in like manner Jacob saw Him in the likeness of a man, and said, "I have seen the Lord our God face to face, and my life is preserved."²⁵ And Abraham also received Him as a stranger and believed that He was God. This is the chief of the hosts of the armies of God whom Joshua the son of Nun saw; and moreover as a strong man in armour He helped him by Jericho, and then Joshua did reverence to Him as a servant doth to his lord. And again, this is He of whom Samuel the prophet knew that He was Christ the Anointed of God. And further priests and kings called Him the Anointed.²⁶ And again, He it was whom David knew, and spake with fear (concerning) the glory of the Beloved. "My heart hath uttered a good word and I have made known my work to the king; my tongue is as the pen of a scribe that writeth speedily. His beauty is fairer than the sons of men, grace hath been poured forth from his lips; therefore God hath blessed thee for ever. Gird thee with thy sword upon thy thigh, O mighty one, in thy beauty and thy comeliness. Advance, prosper and reign, because of righteousness, and uprightness, and meekness, and the glory of thy right hand shall lead thee. Thy arrows are sharp, O mighty one—the peoples shall fall under thee—in the heart of the king's enemies. Thy throne,

²³ The translation of this last clause is doubtful. have mistaken the Greek which in AC is: He (Samuel) named

²⁴ Cf. Gn 19, 24.

²⁵ Gn 32, 30.

²⁶ The translator seems to

the kings and priests, the anointed.

O Lord, is for ever and ever, a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness and hated iniquity; therefore the Lord thy God hath anointed (thee) with the oil of gladness above thy fellows."²⁷ And concerning Him Solomon saith, "The Lord created me in the beginning of his way for his works, before the world be founded me, in the beginning before he made the earth, and before he made the abysses, and before the fountains of water issued forth, and before he set in order the mountains; before all the hills he begat me."²⁸ And moreover Isaiah the prophet saith, "A rod shall come forth from the root of Jesse, and a flower shall ascend from its stock, and shall be set as a ruler of the nations."²⁹ And again, Solomon saith, "Wisdom hath built herself a house."³⁰ And moreover, Zechariah saith, "Rejoice greatly, daughter of Zion, and publish (it), daughter of Jerusalem; behold thy King cometh; he is righteous and bringeth salvation, and is meek, and rideth on an ass, and on the foal of an ass."³¹ And moreover, Daniel saith, "The Son of man came to the ancient of days. He then is the stone (that) came down from the mountain, (cut out) without hands."³²

We also declare (and) proclaim unto you that He is the Word of God that was before the world, and moreover is equal with Him in everything. Believe in Him that ye may find life eternal; but if ye believe not in Him, ye shall find condemnation. He who believeth not on the Son shall not see life eternal, and the wrath of God abideth on him.

And after the feast of Pentecost keep a feast for seven days, and then fast; for we ought to rejoice and be glad because He hath granted us that we should receive the gift of the Holy Spirit. Moses and Elijah fasted for forty days. And Daniel also fasted for three weeks, and ate no pleasant food, nor did flesh and wine enter into his mouth. And the blessed Hannah, when she

²⁷ Ps 44, 1ff.

²⁸ Prov 8, 22ff.

²⁹ Isa 11, 1, 10.

³⁰ Prov. 9, 1.

³¹ Zech 9, 9.

³² Dn 7, 13; 2, 34.

made supplication to God to grant her a son [Samuel], said, "I have not drunk wine to be drunken, but my heart was strong in the Lord."³³ And the men of Nineveh fasted for three days and three nights. Esther, and Mordecai, and Judith were saved by fasting from the wicked Holofernes † and from Haman †.³⁴ And David also saith, "My knees are weak through fasting, and my flesh is dried for want of oil."³⁵ Do ye also fast and ask of Him pardon of sin. And fast besides on the fourth and sixth days of the week, giving alms to the poor; and honour the Sabbath being gathered together in the church with joy and gladness; and on the other Sabbaths fast not, but only on one day, the vigil of the Passover. And if there be anyone who fasteth on the Christian Sabbath which is (the day of) His holy resurrection, or at Pentecost, (that is) until the feast of Pentecost³⁶—they who do thus, and mourn on the feasts of the Lord, have no remission of sin. Do ye keep on them a spiritual feast, and never appear sad.

CHAPTER XXXI.

OF THE DIVISIONS OF THE UNGODLY AND UNBELIEVING.

[vi., 1.] O BISHOPS, first of all beware of the divisions of the ungodly and unbelieving; turn aside from the way of the impure, and keep far from them, for he that draweth near unto them shall burn in consuming fire. Turn not, then, your hearts towards them, nor separate one from another, devising to obtain a position of authority. And if there be anyone who draweth near unto them, and doeth their works, he shall find eternal condemnation. As for Dathan and

³³ 1 S 1, 15; 2, 1.

³⁴ The addition of these words which are found in AC seems necessary to make the sentence intelligible.

³⁵ Ps 108, 24.

³⁶ Pentecost is used for the season from Easter to Pentecost, as well as for the Day of Pentecost.

Abiram, who were moved to jealousy against Moses, the earth opened her mouth and swallowed them up: and in like manner the fire devoured the five thousand¹ sons of Korah, who were moved to jealousy against Aaron. Miriam also, the sister of Moses, when she reproached (him), was put forth from the camp for seven days, for she said, "How greatly hath Moses transgressed, and he hath married a strange woman."² And further Uziah the King of Judah usurped the duty of the priesthood, and offered incense which it was not lawful for him to do. † But †³ Eleazar the priest, and eighty priests who were with him, reprov'd him, and he refused to hearken to their word; and leprosy appeared in his face, because the Lord was wroth with him.

[vi., 2.] But if kings when they transgress meet with condemnation, how much more others who transgress against the priests. For the priest's office is greater than the kingly; the priests minister to souls, and the kings by the sword have power over⁴ the body. And they who transgress against the priests shall receive a greater condemnation than they who transgress against kings. Howbeit there is none that can escape from the condemnation of either. And again it is said, Absalom⁵ . . . and the sons of Korah, and Dathan, and the others who transgressed against the priesthood saved not themselves from condemnation. For these rose up against David concerning the kingdom, and (the others) again strove with Moses in their desire to become rulers, and Absalom accounted his father an unjust judge. And again, it is said concerning Dathan and Abiram, "And they answered and said unto Moses,

¹ AC has: two hundred and fifty (as in Nu 16, 35).

² Cf. Nu 12, 1.

³ A slight change gives this reading. The MS. has: those of E; which makes redundant the words that follow.

⁴ Lit. judge.

⁵ Some words must have

fallen out. The word "these" in the next sentence shows that more than one rebel against David has previously been mentioned. AC has Abeddadan (Obodedom?), that is, apparently, Shimei, though the change of name is strange.

Is it not enough for thee that thou hast brought us forth from the land of Egypt, from a land that floweth with milk and honey, and hast plucked out the eyes of these men, and become a ruler over us?"⁸ And then many were gathered and joined together against him. And in like manner the sons of Korah said, "Hath the Lord spoken to Moses only, and to Aaron the high-priest?" And among the children of Israel is there none holy save Aaron alone?" And concerning this⁹ there were some who said unto Moses, "Who made thee a prince and ruler over us?"

[vi., 3.] And then they rose up against Moses the man of God, and the faithful one who had wrought all these signs, and performed all the wonders, and brought down on the Egyptians many plagues. He divided the water, and made the sea to stand like a wall on this side and on that, and brought forth the people therefrom as one that walketh on dry ground. And Pharaoh and all his hosts were overwhelmed in the sea. He clave the rock asunder and caused water to flow for them, and gave them manna from heaven, and made flesh to rain upon them like dust, and he led them with a cloud by day, and all the night through with a light of fire. And moreover he gave them the law at the mouth of God the Father Almighty, and the two tables of stone whereon were written the ten words by the finger of God: and he spake with God face to face as a man speaketh with his friend. And concerning him it is said, "There shall not arise a prophet like unto Moses."¹⁰ And against this man rose up the sons of Korah and the sons of Reuben, and they stoned¹¹ him with stones as he prayed. And he said, Regard not thou their offering, and the earth swallowed them up, and then the glory of God appeared. And there were some whom the fire devoured; and in like manner those

⁸ Cf. Nu 16, 13f.

⁹ Nu 12, 1. The words are really those of Aaron and Miriam.

¹⁰ AC more correctly has: before this (i.e. in Ex 2, 14).

¹¹ Cf. Dt 24, 10.

¹² There is no reference to this fact (which is also found in AC) in the narrative in Numbers. It is perhaps a reminiscence of Ex 17, 4.

who unjustly sought for power—the earth swallowed them up; with their tents and all their substance they went down alive into Sheol.

[vi., 4.] Now if God requited them with the judgment of His wrath, how much more (will He execute judgment) against those who follow the way of the ungodly and unbelieving, and blaspheme against His creation.¹² Do ye, brethren, hearken to the word of admonition of the Scriptures; and beware of divisions of opinion; and let not your faith be lacking, and seek not to get power with the ungodly and unbelieving who destroy the people. Keep far from their ungodliness, and have no fellowship with them, for God saith, "Depart from those that do thus, lest ye perish with them."¹³

[vi., 5.] Ye ought to keep far from those who blaspheme the name of God. For to abide with the ungodly and unbelieving removeth far from God. These are they that contend with Him, and because of their evil deeds the earth is defiled. Even as Jeremiah the prophet saith, "This wicked people is far from the living God."¹⁴ And again it is said, "I have left mine inheritance and my house, and I have turned my face from them."¹⁵ And again it is said, "My vineyard I have not digged, nor pruned, nor cleansed, but within it thorns and thistles shall spring up, and I will command the clouds that they rain no rain upon it,"¹⁶ and it shall become a desert. For the Lord "hath left this people as the tabernacle of a tent in the midst of a vineyard, and as the guardian of a hut, and as a ruined city;"¹⁷ and the Holy Spirit hath removed from them the spirit of prophecy, but hath filled this Church with spiritual grace as the river of Egypt in the days of rain; and hath exalted it as a house on the top of a fruitful mountain, "a fat mountain and a fruitful mountain, a mountain wherein God hath been well

¹¹ Lit. the creation of His work.

¹² Nu 16, 25.

¹³ Cf. Jer 2, 5.

¹⁴ Cf. Jer 12, 7.

¹⁵ Isa 5, 6.

¹⁶ Cf. Isa 1, 8.

pleased to dwell and (wherein) He will abide for ever." ¹⁷ And again it is said by Jeremiah the prophet, "The throne of the Most High and Exalted is the holy place prepared for us." ¹⁸ And moreover, it is said by Isaiah, "In those days shall the mountain of the Lord appear on the high hilltops, and the house of God upon the extremity of the mountains, and it shall be exalted far above the hills." ¹⁹ Wherefore God hath left the people of Judah, and made their temple a desert, and rent the veil, and taken the Holy Spirit from them, even as it is written, "Behold your house is left unto you desolate." ²⁰ But to you Christians hath been given the grace of the Holy Spirit, even as it is written by Joel the prophet, "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; and your young men shall see a vision, and your old men shall dream a dream." ²¹ For God hath removed from the Jews the power of wisdom and knowledge, and hath given it unto you. Wherefore the devil hath been moved to envy against the Holy Church of God, and hath brought upon you fear and trembling, affliction and trouble, and all (manner of) reproach and division at the hands of the ungodly. For Satan moved ²² the people of the Jews to slay Christ; but ye hated them and despised the evil of their deeds. Wherefore he hath brought upon you temptation and hatred, even as he did upon the righteous Job, and as he contended with Joshua, the son of Josedech. Us also Satan oftentimes desired to sift as wheat and (sought) to weaken our faith. But our Lord and Master cursed him and rebuked him, saying, "The Lord who hath saved Israel put thee to shame." ²³ For He said formerly while † we † ²⁴ were assembled together, "I have prayed for you to the Father that your faith fail not." ²⁵

[vi., 6.] For formerly there arose divisions and

¹⁷ Ps 67, 16 f.

¹⁸ Jer 17, 12.

¹⁹ Isa 2, 2.

²⁰ Mt 23, 38.

²¹ Joel 2, 28.

²² *Lit.* subdued.

²³ *Cf.* Zech 3, 2.

²⁴ So AC reads. The Eth. has: you (the separate pronoun)

²⁵ Lk 22, 32.

wicked enmities in the midst of the congregation of the Jews; the Sadducees who did not believe in the resurrection of the dead, and the Pharisees who say, When a man is born, there is written concerning him all the sin that he shall do, and also what he shall be. These, then, are they who believe not in the work of God concerning us. And again, they say that the dead shall be raised in one hour. But these believe not in the resurrection. And there are some who taste no food, unless every day they baptize ²⁶ beds and pots and dishes and cups and seats, (that is) wash and cleanse (them) with water. And there are others who are called † Ebionites † ²⁷ who think and say that the Son of God is a (mere) man, and was born by the will of the flesh from the union of Joseph and Mary, though they were pure from any such thing. These, ²⁸ then, are they who from the beginning have observed the law of their fathers.

CHAPTER XXXII.

HOW SATAN INTRODUCED DIVISIONS AND ENMITIES INTO THE CHURCH EVEN AS HE DID OF OLD IN THE CASE OF THE PEOPLE OF ISRAEL.

BEHOLD, then, see and understand the craft and deeds of Satan, the enemy of all good, how he caused divisions and unbelief and ungodliness in the midst of the people.

[vi., 7.] The first division which he caused was with Simon in the city called † Gitthae † ¹ Now this man was a sorcerer, and by his own impure craft, he clothed himself with Satan as with a garment, and served him as a slave, performing all the evil of his will.

²⁶ The word evidently refers to some practice like the *Βαπτισμὸς* of Mk 7, 4.

²⁷ The Eth. is obviously a corruption of this.

²⁸ In AC these words refer to the Essenes only, a sect not mentioned by the translator.

¹ So the word is found in AC. The Eth. has: Goton.

And Philip the Apostle our brother wrought mighty works and great signs, and healed the sick in the city of Samaria by the grace of the Lord and the doctrine of the Holy Spirit. And when the men of Samaria saw all his deeds, they became strong in their faith, and believed in God, and were baptized into the name of Jesus Christ. And when Simon the sorcerer saw the signs and wonders which were not done by magic art, amazement seized him, and straightway he believed and was baptized, and after that he fasted and prayed. And when we heard this, we gave thanks to God for that the men of Samaria had believed by the preaching of Philip. And then we arose and came unto them, and taught them carefully the word of admonition; and on all those who had received baptism we laid hands; and bestowed on them by prayer the gift of the Holy Spirit. And when Simon saw that when we laid on our hands the Holy Spirit descended on those who believed, he came to us, bringing bribes (and) saying, Give me also this authority, that when I lay on my hands the Holy Spirit may descend on them. For Satan desired to seduce those who desired to believe, even as he seduced Adam—and he ate of the tree, and (God) put him forth from the garden and brought on him the judgment of death. And in like manner he laid a snare for us that we might take bribes. And if we had taken (them) we should have been deprived of the Holy Spirit, which we had received without price, (and should have had) in exchange the wealth that waxeth old and perisheth. Then we feared and were troubled. And when † I, Peter, saw † ² this evil deed, I said unto Simon, Thy gold and thy silver be with thee unto perdition. Dost thou think that with gold thou mayest purchase the gift of God? For thy heart is not right before God. Turn from the evil of thy deeds, and pray to God that He pardon the sin on

² Some change is necessary in the text, either in the order of words, "when we saw this evil deed, I Peter, etc.," or, as in the translation above given. The text as it stands runs: "When-we-saw, I Peter, this evil deed."

which thy heart hath thought, for I see that thou art as bitter gall in doing evil. Then Simon feared exceedingly, and said unto us, Pray ye for me to the Lord that there come on me nothing of all this that ye have said unto me.

[vi., 8.] Then we went forth to preach in all the world the word of life, but Satan sent after us false apostles, and he raised up also those that caused the preaching of the Gospel to cease, and that wrought lies and vanity. Then they set up one from among them whose name was † Cleobius,† ³ and they joined him with Simon, and these became disciples of † him † ⁴ who was called Dositheus, and they removed him from his place. And moreover they took counsel with others, and made a place, and assembled together therein to do what was full of blasphemy. These were Cerinthus, Marcus, and Menander, and Basilides, and † Saturnilus † ⁵. And again there are others who say that there are many gods,⁶ and others that (there are) three orders; [and others that they are gathered together⁷ and are at variance among themselves]; and there are some who worship many gods whom they know not, and some who teach, saying that marriage is not from God; and others who despise and abhor the union of the sexes; and others who commit fornication without shame; and others who deny (?) the law and their teacher is † Nicolas.† ⁸

[vi., 9.] Moreover (it was) I, Peter, to whom Simon came in Caesarea, the city of ⁹ Cornelius, the faithful in Jesus Christ. But Simon took counsel to seduce the blessed and holy children, Zacchæus, who was once a publican, and Barnabas, and Nicetas, and Aquila, the brother of Clement, who was ordained bishop in the

³ From this, the reading of AC, the Eth. is very far removed. ἀὲλ σινδύρας ταυτοῖς of AC.

⁴ Eth. them.

⁵ Eth. has what is evidently a corrupt form of this name.

⁶ I.e. aeons.

⁷ This seems to represent the

⁸ AC has: Nicolaitans; so it would seem that the strange form now found in the Eth. represents Nicolas.

⁹ The word found in A is meaningless. The reading in text is found in E.

city of Rome, (and) who was the disciple of Paul the righteous in the doctrine of the holy Gospel. And I spake unto him before them thrice by the word of prophecy, and overcame † him †¹⁰ by the power of the Lord. Then he fled away, and went into Italy.

And when he came to the city of Rome, he disturbed the Church, and destroyed the faith of many, and perverted the Gentiles, and turned them to himself; and taught them to use sorcery and (do) the work of accursed demons. And after this he went to the house of their gods at midday, and made an oration unto them looking up into the skies, and all the people did reverence unto him. Then he was carried up by the demons and flew up into the air. But I, Peter, stood, and prayed, and beheld him flying in the air; and he said, I will ascend into heaven, and he promised the people every (kind of) benefit. And they believed (him) and accounted him as a god. But I stretched forth my hands and prayed to God with all my heart to bring him down to earth, and to break the power of the demons, who were seducing and destroying the people. And again I prayed to God not to kill him, but to break him as a potter's vessel.¹¹ Then I turned to Simon, and said unto him, If thou art a man of God and an apostle of Jesus Christ, and teachest His commandments and His truth, come not down; but if thou art a seducer and a destroyer, O Simon—I command you demons¹² that bear up Simon the Sorcerer, be ye far from him, and forsake him that he may fall down, and be made a mockery before those whom he hath seduced. And when I had spoken thus, the unclean spirits fled away and forsook Simon. Then he fell to the earth, and was bruised with a great [amazement];¹³ and his limbs were broken. Then all the people cried out with

¹⁰ Eth.: them.

¹¹ The strange touch of this last clause is not found in AC.

¹² The end of this sentence in Eth. runs awkwardly. In AC the beginning is: If I be a

man of God, etc.

¹³ This hardly seems right. The Eth. word means "amazement," or "fright." The parallel sentence in AC has "with a great noise."

a loud voice, and said, There is one Lord, the God of Peter, whom he hath preached to us in truth. And forthwith the people forsook Simon, and from that day the ungodliness and divisions amongst the Simonians were increased.

Then Satan entered into the hearts of the false prophets who led men astray, [vi., 10] and caused them to utter words of blasphemy against God Almighty, (saying) that He is not the Father of our Lord Jesus Christ. Moreover, they said that He is not the Creator of the world, but that He is invisible and unknown and unnamed,¹⁴ and not begotten.¹⁵ And again, they said that it was not He who had sent down the Law and the prophets; and they believed not in the resurrection of the dead, and (said that) there shall be no retribution at the last day, and that the soul will return to its nature; and they take pleasure in (their) lusts, and turn to evil habits. And there are others who say that there are many gods, and say that there are three orders, and others that there are two orders. And others forbid to marry, and command to drink no wine, and count as impure and abhor marriage and the begetting of children, and the eating of fruits; and they make themselves out as pure, and receive an evil wisdom, and feign to be righteous and faithful. And there are some of them who command (men) not to eat flesh, and say of the beasts [that they have no reason or soul];¹⁶ moreover they say that whosoever injureth a beast is as a murderer. And there are some who say that the flesh of a clean swine is not clean, but unclean, (and that) we ought to keep far from every such thing; but that men may eat of whatsoever was clean under the law. And there are some who practise circumcision, and believe that Christ was (but) a holy man, or as one of the prophets. And there are some who without

¹⁴ The reading of A is meaningless. E reads as above. This answers to the reading of AC.

¹⁵ This in Ethiopic guise does not seem unorthodox. It is a

representation of the Greek αἰτογίνεθλον.

¹⁶ The words in brackets give an exactly opposite turn to the corresponding words of AC.

shame openly teach lust, and do the pleasure of the flesh, and are completely given over to every deed of uncleanness. Now these are as instruments (whom) the devil hath led captive,¹⁷ and children of wrath.

CHAPTER XXXIII.

OF THE RIGHT FAITH AND THE HOLY TRINITY WHICH THE APOSTLES PREACHED TO US IN TRUTH.

[vi., 11.] BUT we, (being) children of God and sons of peace, preach this holy word to those who are obedient in uprightness. We believe in One God, the Maker of the whole creation, the Father of our Lord and Saviour Jesus Christ, whose existence is without cause (?), even as we said before, but He is existent at all times without beginning or end, and in Him is light unquenchable, and to Him¹ none can approach. He is not two, nor three, nor is He capable of increase, but He is One alone who abideth for ever. Yet He is not a hidden (Being) who cannot be known, but we have known surely by the Law and the prophets that He is Almighty and the Ruler of the whole creation. He is the One God, the Father of our Lord and Saviour Jesus Christ, who was begotten before the world was created, the only-begotten Son, who is equal with Him, the maker of all hosts and powers and dominions; who was pleased to become man in the latter days, and took flesh of the holy Virgin Mary, without seed of man, and grew up² amongst men, without sin, or trespass, nor was there guile in His mouth; and afterwards He suffered and died without sin in the flesh, and rose from the dead on the third day, and ascended into heaven to the Father, who had sent Him, and sat down on the right hand of power; and He sent to us the Paraclete,

¹⁷ E. reads here: the habitation of the devil. This may be right, as it avoids the necessity of supplying a relative pronoun

¹ Or, to it (*i.e.*, to the light). It is thus in AC.

² *Lit.* was reared.

the Holy Spirit, who proceedeth³ from the Father, and hath saved the world; who is co-existent with the Father and the Son. We say then that every creature of God is good and there is nothing (to be) rejected, but that the spirit, the life of the flesh, is pure and holy in all things. We say that marriage is pure, and the begetting of children not unclean, for God made Adam and Eve that man might be multiplied. We understand then that there is in our body a soul which doth not die, nor perish with the body; but we abhor every deed of apostates from the faith, and all divisions, and transgression of the law, for unto us such are unclean. Again, we believe in the resurrection of the dead, both of the righteous and sinful in the day of judgment, when every man shall be requited according to his works. Moreover, we believe that Christ was in nothing subjected to loss by His incarnation, but that He is God the Word, who became man in truth, and reconciled the race of man with God, and (that He is) the High-priest of the Father. We do not practise circumcision then like the Jews; we know that He hath come who fulfilled the Law and the prophets, for whose coming all the nations hoped, Jesus Christ who sprang from Judah and from the root of Jesse, and whose government⁴ is on His shoulder.

[vi., 12.] For in those days ungodliness grew strong, and led many astray, whereby the Church was disturbed. Then we gathered together in Jerusalem, we the twelve apostles, and appointed Matthias in the place of Judas Iscariot, even as it is written, "And his office let another take";⁵ and we were assembled together with James our Lord's brother, the bishop of Jerusalem, and we took counsel with the presbyters to speak to the people words of admonition. For⁶ there

³ Or, hath come forth. The translation was "beginning." verb is in the perfect tense.

⁴ Ps 108, 8.

⁵ Here the Eth. gives the correct translation "government." Above [v., 16] in the same passage from Isaiah the

⁶ In the passage which follows I have not given the references to the chapters of the Acts of the Apostles.

were some who set forth from Judaea, and went to Antioch to teach the brethren who were in that place, saying, Unless ye be circumcised according to the law of Moses, and walk according to his ordinance, ye shall not be saved; and there arose enmity and strife. Then the brethren who were in Antioch knew that we were gathered together and had enquired concerning this matter, and they sent unto us faithful men, who had knowledge of the holy Scriptures, to search out this thing. And they came to us in Jerusalem to declare unto us all that had happened in Antioch; and there were some who said unto them, Ye must needs be circumcised, and do what is in the ordinances of the Law. But I Peter rose up and said unto the people, Brethren, ye know that God chose the Gentiles who took heed unto the preaching of the Gospel, and believed, to whom God who knoweth the hearts bare witness. And to Cornelius the centurion an angel of the Lord appeared, and bade him send to me that he might hear from my mouth the word of life. And he sent to me to the city of Joppa, and brought me to Cæsarea. And before I came unto him, I stood on a lofty place and prayed; and behold I saw the heaven opened, and a great sheet descend to the earth, held by its corners; and in it were creeping things and beasts and birds of the heaven. And I heard a voice which said, Arise, Peter, kill and eat; and I said, Never hath there entered into my mouth anything defiled, which was not clean. And again a voice came which said, What God hath cleansed, count thou not unclean, and the whole (sheet) was drawn up again into heaven. And while I thought thus, What thing is this that hath appeared unto me? the Holy Spirit said unto me, Behold (certain) men are seeking thee; arise and go with them without doubting, for I have sent (them) to thee. These were they whom the centurion had sent. Then I thought in my heart, and believed what the Scripture saith, "Whosoever shall call on the name of the Lord shall be saved";⁷ and again it is said, "Let

⁷ Joel 2, 32.

all the ends of the earth remember and turn unto the Lord, and let all the lands of the nations worship before him; for the kingdom is the Lord's, and he shall judge the nations."⁸ Moreover, I remembered that which is written concerning the calling of the Gentiles, and I went with them, and entered into the man's house, and preached the word. And forthwith the Holy Spirit descended upon him and upon all who were with him, even as He had descended upon us; and there was no distinction between us in faith, and in the purification of our hearts. And I perceived that God respecteth not persons, but that all nations that fear God and do righteousness are well-pleasing before Him. Then the faithful rose up and said, How long tempt ye God, and lay on the shoulders of the Gentiles a heavy burden which they cannot bear? But we believe that we shall be saved by grace even as (they). The Lord hath loosed us from the bond of sin, and lightened (and removed) from off us the heavy burden. And when † I †⁹ had said this, all the people kept silence. Then James the brother of our Lord answered and said unto them, Harken unto what I say unto you: behold Simeon hath before declared how God chose the Gentiles for His inheritance as it is written, "I will come and build the house of David which is in ruins, and I will raise up those that have fallen, that all the Gentiles on whom my name is named may turn to the Lord, saith the Lord."¹⁰ Wherefore I say unto you, Lay no burden on the Gentiles who have turned to God, but command them to abstain from all (that is) unclean, and not to eat that which dieth of itself,¹¹ or which hath been sacrificed to (false) gods, and (to abstain from) fornication, (and from) what is not commanded in the law, and is not written in the book of the fathers, Enosh, Enoch and Noah and Melchizedek and Job and others such as they. Then the apostles, and James,

⁸ Ps 21, 28f.

⁹ Eth. he.

¹⁰ Am 9, 11f.

¹¹ The same word is used in some MSS. of the Eth. version of Lev 22, 8, where the English Bible translates as in the text.

the bishop of Jerusalem, and the presbyters of the Church agreed, and chose from amongst us men whom they should send with Barnabas and Paul the tent-maker,¹² both Judas who was called † Barsabbas †,¹³ and Silas, who were chosen from the brethren. Then we wrote and sent (a letter) to the brethren in the churches of Antioch and Syria, saying, Peace be unto you. Because we have heard (that there are) some who have troubled your souls with words, to whom we gave no (such) commandment, now also we having agreed together have chosen men to send unto you with our brethren Barnabas and Paul, men who have surrendered their lives for Jesus Christ's sake. And we have sent Judas and Silas that they may inform you (of these things). For the Holy Spirit agreed with us that we should lay no burden (upon you) nor add any other (charge) save this only, that men should abstain from anything sacrificed to (false) gods, and from that which dieth of itself, and from blood, and from fornication; and that what they hate for themselves they should not do to their neighbours.¹⁴ Take heed to these things and peace be to you.

[vi., 13.] This letter we sent, (but) we laboured in Jerusalem for many days, desiring to do what was good for us and you (?).¹⁵

And after a few days we visited the brethren and confirmed them with the word of admonition, and commanded them to keep far from those who blasphemed against the name of the Lord and against Moses. For these are ravening (wolves), and make themselves like unto sheep, and strive against the Lord and Moses and the prophets, (being) false Christs and false

¹² The AC has: of Tarsus. The Eth. has the word used above (iii., 63) for "tent-maker." It also translates "tanner" in Act 9. 43. Possibly here there was a confusion between *tapōia* and *βυρσαία*.

¹³ Eth. Barnabas.

¹⁴ This last clause, which is

not found in AC occurs in the Eth. version of Acts 15. 29.

¹⁵ So the MS. reads. Possibly "them" should be read. "You" may have been written from an idea that the words form part of the preceding epistle.

prophets and lying apostles who destroy the nations, and bow down themselves to the earth, and think all (manner of) evil, and spoil the holy vineyard. And by reason of these the love of many shall † wax cold †; ¹⁶ but he who patiently endureth to the end, the same shall be saved. And concerning these our Lord commanded us, saying, "Beware of false prophets who come to you in sheep's clothing, but inwardly are ravening wolves, and from their fruit ye shall know them."¹⁷

[vi., 14.] And because of this we all have assembled in one place—we are the apostles of our Lord Jesus Christ, Peter and Andrew; James and John, the sons of Zebedee; Philip and Bartholomew; Matthew and Thomas; James the son of Alphæus and Simon the Cananean;¹⁸ Thaddæus and Matthias who was numbered with us and appointed in place of Judas Iscariot; and James the brother of our Lord Jesus Christ, the bishop of Jerusalem and Paul the † chosen †¹⁹ (vessel) and teacher of the Gentiles—and being gathered together in one place we have sent unto you this holy message.²⁰ Ye also, faithful brethren, have believed in Christ, by whom were all things: and now also we say unto you that there is One God Almighty, and there is no other god besides Him; (and) we teach you to worship Him, and adore Him, and to serve Jesus Christ and the Holy Spirit, and to read the Holy Scriptures of the Law and the prophets. Honour your parents, and abstain from all that contendeth against the law; and believe in the resurrection and the day of judgment; and wait in hope for that time when He shall render to every man according to his works.

¹⁶ The Eth. has a word, one of whose meanings is "depart." Possibly *ψυχῆσται* was confused with some part of *φύγω*.

¹⁷ Mt 7. 15f.

¹⁸ I have written Cananean rather than Canaanite, as the first letter of the word is Qaf. Canaan and Canaanite in Eth.

N.T. begin with Kaf.

¹⁹ Eth. has the colourless word "good." As AC has "chosen vessel," I have read as above. The words for "good" and "chosen" are similar.

²⁰ In Eth. the same word as that translated "letter" above.

For the whole creation is from God, and not from Satan; but all evil is from Satan. And in lawful marriage there is no defilement nor loss, but rather it is from God, for in the beginning He created (them) male and female; and for this cause it is said "Let a man leave his father and his mother, and cleave unto his wife, and let them two be one flesh."²¹ And after a man is married, let him not put away his wife, but for fornication only, for "she is thy spirit and thy flesh, for I created them and not another."²² Again, it is said, "What God hath joined together let not man separate."²³ For he that separateth himself from his wife, dividing the one flesh,²⁴ hath transgressed the commandment of God. He also that hath married one that is divorced hath defiled his flesh; and he that hath cleaved to an adulteress hath quite²⁵ transgressed the law. Cut off the adulteress from thy flesh, for she is not thine. Defile ye not then your flesh, for circumcision of the heart in a pure spirit is sufficient for the faithful.

[vi., 15.] Make no repetition of baptism: the first baptism which you have received sufficeth for you, for ye were buried into the death of Christ; (a baptism) which hath not been given to the ungodly and unbelieving, but to holy priests who have bestowed it upon you into the name of the Father and of the Son and of the Holy Spirit. Receive not baptism at the hands of apostates from the faith. For there is one baptism, and one God, the Father, and our Lord and Saviour Jesus Christ, and the Paraclete, the Holy Spirit: one is the death of Jesus in the flesh; and in like manner let your baptism which ye have received into His death be one. And he that believeth not, and doeth not thus, his portion shall be with the ungodly in their evil doctrine.²⁶ To those who do thus, God saith, "Because

²¹ Cf. Mt 19, 4f.

²² Cf. Mal 2, 14f. The quotation in AC and Eth. is interesting as reading *ὅτι ἄλλος* and not *ὅτι καλός*. Cf. Swete, *O.T. in Greek (in loco)*.

²³ Mt 9, 6.

²⁴ *Lit.* making two fleshes.

²⁵ This word should perhaps go with the following clause.

²⁶ *Lit.* doctrine of evil.

ye have rejected my doctrine, I also will reject you and forsake you, and not make you priests unto me."²⁷ And those who are baptized by † them †²⁸ are not cleansed, but are unclean, and have no remission of sin. So are they who receive a second baptism, and make the work of Christ a mockery, and despise holy things, and blaspheme against the Holy Spirit, and count unclean His precious blood, and set at naught His sufferings and His testimony. But those who believe not, and are not baptized into the right faith, are transgressors of the law and condemned, for they reproach Him, and give Him not thanks. Our Lord saith, "He that is not born again of water and the Holy Spirit cannot enter into the Kingdom of heaven,"²⁹ but "he that believeth and is baptized shall be saved, and he that believeth not shall be condemned."³⁰ And he who saith, Afterwards I will be baptized, and maketh light³¹ of baptism, the same shall be condemned and be far from God. Delay not to turn to the Lord for man knoweth not that which shall come upon him. And baptize your children, while they are babes, and feed them with spiritual food, and bring them up with admonition and wisdom, for it is said, "Suffer the little children³² (and) forbid them not to come unto me."³³

[vi., 16.] Behold we have written all this unto you, beloved brethren, that ye may understand wisdom and knowledge, and not receive idle words which the ungodly put forth³⁴ in our name. Say not, then, We have apostles who will pray for us, but rather see whether their deeds are right.³⁵ For there are some that do many mighty works, which are full of the poison of death, in the name of Christ, like Simon the Sorcerer and † Cleobius †,³⁶ and those with them in every place, who lead men astray. [Ye also are they that have

²⁷ Hos 4, 6.

²⁸ Eth. by you. The words seem to have been taken as part of the preceding quotation.

²⁹ Jn 3, 5.

³⁰ Mk 16, 16.

³¹ *Lit.* counteth unclean.

³² The same word as "babes" above.

³³ Mt 10, 14.

³⁴ *Lit.* make.

³⁵ *Lit.* regard the beauty of their deeds.

³⁶ Restored from AC.

loved Christ (and) we are His servants.] ³⁷ And others also of the ancients have written apocryphal ³⁸ books of Moses, and Enoch, and Adam, and Seth, ³⁹ and Isaiah, and David, and Elijah, and the three patriarchs, who strove against those that were transgressors of the law. ⁴⁰ Moreover (certain) have written books that are vain; ⁴¹ who account themselves elect and pure, and say, Our Scriptures are sure, though they are unclean. From those who do thus keep far away, lest ye be condemned with those that have written to lead astray the faithful—who are blameless, the disciples of our Lord Jesus Christ.

[vi., 17.] We said, then, concerning bishops and presbyters that they should live with one wife before ordination, but that after ordination it is not right that they should marry. And again we give commandment concerning the servants who are obedient to the Church, sub-deacons, and readers, and doorkeepers that they should live with one wife, and (in one) marriage. But after they have received baptism and ordination, let them not commit sin, lest they fall into condemnation. Behold we give commandment that they marry not a harlot, nor a servant, nor a woman that is divorced, nor a widow, even as it is written in the law. Moreover let the deaconess be a pure virgin, or a faithful widow who hath been married to one man. (Such) women ought to be appointed.

[vi., 18.] Those women ⁴² also who turn from sin, receive. This is the will of God in Jesus Christ. And as touching the catechumens when they understand the teaching, baptize them into the name to the Father,

³⁷ These words come in awkwardly here. In AC the former sentence runs on: to deceive you who love Christ and us His servants.

³⁸ The Eth. word (meaning: hard, difficult, strange, etc.) is probably intended as a translation of "apocryphal."

³⁹ Seth is not mentioned here

in AC.

⁴⁰ In AC the clause characterises the books as "pernicious and repugnant to the truth."

⁴¹ *Lit.* even as vanity.

⁴² The verb "turn" and the suffix of the following verb are fem. in Eth. AC has *ῥοῖς μετανοήσας*.

and of the Son, and of the Holy Spirit; and command the faithful to separate themselves from those that serve not God, (and not to have fellowship with them) in anything, whether counsel or word or prayer. And put them forth from the Church of God, for they are strangers, and evil, and corrupt, who destroy the sheep of Christ's flock; concerning whom the wise Solomon saith, "Woe to the unbelieving who account themselves wise, and their latter end (cometh) unto the condemnation of Sheol." ⁴³ These are they that teach false doctrine, and blaspheme against the Holy Spirit, from whom hath been taken the portion of the inheritance which they received from Him, and who have forgiveness neither in this world, nor in that which is to come. For they have transgressed more grievously than the Jews and the heathen, who have blasphemed against God (who is) the Creator of all things and is above all; and they have risen up against His Son, and denied the Holy Spirit, and made void the holy Scriptures, and made blasphemy their portion, ⁴⁴ and spoiled the Church of Christ. These are the foxes ⁴⁵ that spoil the vineyard. From such we bid you keep far away. For he that followeth a wise man shall be wise like unto him; but he that followeth a fool shall be a fool like unto him. Ye ought not to dwell with robbers, nor be partakers with adulterers. Hear what the holy David saith, "I have hated, O Lord, them that hate thee, and have been troubled because of thine enemies. I have hated them with a perfect hatred and they are become mine enemies." ⁴⁶ For God cursed Jehoshaphat because of the love and help of King Ahab; and to King [Uzziah] ⁴⁷ he said by [Joel] the prophet, "Thou hast been a help to a sinner; wilt thou then save him whom the Lord hath hated?" ⁴⁸ Wherefore there came on him speedily the anger of the Lord; because his heart was not right with Him, his works were diminished in

⁴³ *Cf.* Prov 14, 12.

⁴⁴ *Lit.* chosen for themselves

blasphemy.

⁴⁵ See Cant 2, 15.

⁴⁶ Ps 138, 21f.

⁴⁷ See Add. notes.

⁴⁸ 2 Chr 19, 2.

the earth. Keep, then, far from them, and receive not their salutation.⁴⁹ Concerning them saith the prophet, "The wicked have no rejoicing before God."⁵⁰ These are ravening wolves and dogs that have no mercy. And when the day hath drawn nigh and the hour is come, they will be evil, even as our Lord saith in the Gospel, "In the latter days faith and love shall grow less, and sin shall be multiplied, and there shall come false Christs and false prophets, and they shall do signs in heaven and seduce many of the elect."⁵¹ Behold then let us pray to God to save us from their error by Jesus Christ, and to deliver us from the ungodly people, that we may confirm the Church and save many, and heal them by much admonition, and by the word of grace. But those who received not our preaching could not be healed, and have gone forth from the flock, lest they should corrupt other undefiled sheep in whom was no blemish. Thus, then, we have ordained in all lands, and have set forth for you this right doctrine of the Didascalia in truth and in purity, as a memorial for those who believed in our Lord Jesus Christ; and we have sent (it) with Clement the beloved and the elect Barnabas, and our beloved son Timothy, and the blessed Mark, and with these Titus and Luke, and Jason and Lucius, and Sosipater.

[vi., 19.] We beseech you therefore: imitate these, and hear their words, and shun your former manner of life, for the former things have passed away; and become new yourselves, for ye have known our Lord Jesus Christ by whom are all things; and (who) hath given unto us a pure law (for) the salvation of our souls, wherein He put His own perfect name, which is without division or defect, or change, unspotted and converting souls. When the Hebrews forgot this, He gave them a memorial by Malachi the prophet, who saith, "Remember the law of Moses the man of God who enjoined on you these commandments of righteousness and holiness."⁵² But our Lord Jesus Christ did

⁴⁹ *Lit.* peace.

⁵⁰ Isa 57, 21.

⁵¹ *Cf.* Mt 24, 12, 24.

⁵² *Cf.* Mal 4, 6.

not abolish the ordinances of the Law, nor diminish (them), but rather said, "One word shall not pass from the Law, till all this be fulfilled." Again, He saith, "I have not come to abolish the Law and the prophets, but to fulfil them."⁵³ For Moses the legislator, prophet and king, and Elijah the prophet, who appeared with our Lord when He was transfigured before them, bare testimony concerning His passion and His death and His incarnation as friends, and men of His household, and not as strangers.

[vi., 20.] The Lord gave the ordinance, the ten words which are in the Law and the holy prophets, and they heard His voice continuously, before they made for themselves the calf which the Egyptians called † Apis †.⁵⁴ For the ordinance is righteous, and therefore was it called the law; and He judgeth in uprightness. Simon and those with him hate this ordinance, and praise themselves, but they shall go down to Gehenna. But the law is good and holy, for He saith, "If thou wilt make for me an altar, build it for me in the land,"⁵⁵ and He saith not, "Build for me," except (it be) thy pleasure, for God needeth not sacrifices and offerings from us. But Abel, and Noah, and Abraham, the friends of God, offered up sacrifices of incense unto Him according to their pleasure. And in like manner the Hebrews did thus according to their pleasure. And it was not He who commanded them, but they themselves did His good pleasure, and He received their sacrifices which they offered up unto Him with a pure heart. Wherefore He saith, "I desire not your incense, nor do I need aught, for the world is mine and all that is † therein."⁵⁶ In days of old † the people forgot God, and made for themselves a calf as a god instead of the true God. And when they came out of Egypt it is said, "Is this thy god, O Israel, that brought thee

⁵³ Mt 5, 17-18.

⁵⁴ Restored from AC.

⁵⁵ Or perhaps: of earth. So in AC. The reference is to Ex 20, 24.

⁵⁶ If this emendation be right, a letter must be added to get the word translated "therein." The Eth. punctuates with a stop at "mine."

forth from the land of Egypt?"⁶⁷ They worshipped a calf in (their) ungodliness, and forsook God who had sent Moses, and brought them out of sore affliction. And behold God wrought signs by the hand of Moses his servant, and with the rod which destroyed the Egyptians with the ten plagues, and wherewith he smote the Red Sea, and made them pass through it on dry ground as it were a course for horses; but he overwhelmed his enemies therein; and he made sweet the fountain of bitter water; and he clave the rock and made water to pour forth for them; he overshadowed them by day with a cloud, and by night with a pillar of fire; and he enlightened them and led them—but they knew not whither they were going; he brought down from heaven manna for them to eat and (sent them) flesh as the dust; and he gave them the law in the desert, and made them ready to hear His voice. They forsook him who had done all this, and said to Aaron, "Make us gods who shall go with us."⁶⁸ And (Aaron) made a calf for them, and they bowed down before it. And God knew that they felt no gratitude for all that He had done for them, so they were bound with bonds that could not be loosed, and were cast⁶⁹ into a net, whence was no escape. (And God said unto them), "When ye make an altar, offer up thereon sacrifices at all times." For He saith, Thou didst forget God who saved thee, and gavest no thanks to my name. Offer then your offerings that there ye may remember to give thanks to my name. And substitute not an unclean beast for a clean, for if ye do thus, I will bring upon you sore punishment as (on) an evil and slothful and foolish servant, and ye shall [not]⁶⁰ be bound with the bonds of the commandment. Take heed then and fall not into the error of (having) many gods, lest there come upon you the word which saith, "Where is thy God, O Israel?"⁶¹ And remember

⁶⁷ Cf. Ex 32, 4.

⁶⁸ Ex 32, 1.

⁵⁹ Lit. fell.

⁶⁰ The sense seems to require

the omission of this word, unless the verb be taken as in the subjunctive: Be not ye bound.

⁶¹ Cf. Ex 32, 4.

what is written, saying, "Hear, O Israel, the Lord thy God is One."⁶² And abide ye in this ordinance, and know that there is no other god besides Him in heaven or in earth; love Him with all thy heart, and with all thy strength, and with all thy mind; and fear Him alone, and set not in thy heart the name of strange gods, nor make mention of them with thy mouth, for because of the guile of their hearts God bound them.

[vi., 21.] But as for you, since ye have known the One God with a pure heart, and a good understanding, and have heard the voice of the Saviour, blessed are your eyes, for they have seen, and your ears for they have heard. Behold ye are loosed from the bonds and are freed from the servitude. Moreover He saith, "I will not call you my servants, for the servant knoweth not what his lord doeth unto him; but ye are my friends. Behold I have taught you all that I have heard from my Father."⁶³ But as for those who desire not to see nor to hear, their heart hath been hardened, and they are far from Him.

[vi., 22.] But blessed are ye from whom God hath taken away His curse. For Christ the Son of God came, (and) established and fulfilled the law; and He removed the heavy burden that was therein, (and) saved us, and freed us from the service of sin, and had mercy on us, and gave us life eternal. And again He saith, "He that will come after me, let him await my second coming."⁶⁴ But He received not the sacrifices and offerings which the nations offered, for oftentimes they offered unto Him; and they thought that it was by multiplying sacrifices that they would be saved, without repentance, from the scourge of God's anger. Moreover it is said, "Wherefore bring ye to me incense from Saba, and cinnamon from a far country? I have no pleasure in your sacrifices, and will not receive your incense."⁶⁵ And again Isaiah saith, "Wherefore offer

⁶² Dt 6, 4.

⁶³ Jn 15, 15.

⁶⁴ Cf. Mt 16, 24. The second clause of the quotation in AC is

simply: let him come. What meaning the Eth. translator had in view is far from clear.

⁶⁵ Jer 6, 20.

ye to me your sacrifices; I am sated with the sacrifices of rams and oxen and with the fat of sheep. I desire not the blood of oxen and goats. If ye bring (them), will ye not show me who hath required this at your hands? Ye shall not again tread the courts of my house. And if ye bring fine flour, it is in vain; your incense, and your feasts, and your sabbaths, and your great day I desire not; your fasts also and your prayers I desire not; my soul hath hated (them) and ye are an abomination unto me."⁶⁶ Moreover the prophet saith, "Remove from me the sound of thine anger."⁶⁷ Again Samuel the prophet said to Saul, when he desired to sacrifice, "To hearken is better than to sacrifice and knowledge than the fat of sheep, for the Lord desireth not that thou shouldst sacrifice to him, but rather that thou shouldst hearken to his word."⁶⁸ And David also saith, "I will take no oxen from thy house, nor rams from thy flock, for all the beasts of the field are mine; the cattle of the field also, and the oxen; and I know all the birds of the heaven; and the beauty of field also is with me. If I be hungry I will not ask of thee, for the whole world is mine, with the fulness thereof. I will not eat the flesh of oxen, nor drink the blood of goats. Sacrifice to God the sacrifice of praise and send up thy prayer to the Most High."⁶⁹ Moreover it is written in the Scripture that He desireth not the incense of those that have sinned against Him, for unclean before Him is the sacrifice of the ungodly who offer contrary to the law: everyone who eateth of it is unclean. But He desireth above all a meek heart and a humble spirit which are better than sacrifice. Behold, then, He came to bring to an end the sacrifices of blood which they offered.

[vi., 23.] For He said in the Law, "The Lord thy God is One";⁷⁰ again He said in the Gospel, "This is life eternal that they should know the One true

⁶⁶ Isa 1, 11ff.

⁶⁷ Cf. Am 5, 23. The translation in the Eth. text evidently confuses *ḥṣṣṣṣṣ* with *ḥṣṣṣṣ*.

⁶⁸ 1 S 15, 22.

⁶⁹ Ps 40, 9ff.

⁷⁰ Dt 6, 4.

God."⁷¹ Moreover He said, "Love thy neighbour as thyself";⁷² (and) repeated (it in the Gospel) and said, "I have given you a commandment that ye love one another, as I have loved you."⁷³ For thus He said (in the law) Thou shalt not kill, but He hath commanded us never to hate anyone. He who said † Thou shalt not commit adultery nor desire thy neighbour's wife, behold He hath commanded (us not even to look upon a woman to lust after her) †.⁷⁴ He said (then), Thou shalt not steal, but He hath commanded us to abstain from every evil deed, and to love our enemies. For He who said, Ye shall not render evil to him that doeth you injury, hath commanded us to be at peace with all men; for mercy is better than those who desire vengeance unrighteously (?).⁷⁵ He said (then), "Honour your parents"; but He hath commanded us to humble ourselves unto all men. He put an end to circumcision, and He Himself fulfilled circumcision: and He fulfilled the hope for which the whole world was hoping. He who said, "Perform unto the Lord thine oath," hath commanded us not to swear by anything. Instead of sacrifices of blood He hath given us a rational bloodless offering; and instead of sacrifices in one place, He hath commanded us that our offering should be made in all the earth from the rising of the sun even to its setting.⁷⁶ . . . Moses saith in the law, "Read thou the words which I have commanded thee while thou workest, or while thou sittest, or while thou standest, or while thou walkest in the way."⁷⁷ And David also saith, "But the law of the Lord is his delight, and in his law he will meditate day and night."⁷⁸ And everywhere He hath commanded that they should do that which (is written) in the law, and

⁷¹ Jn 17, 3.

⁷² Lev 19, 18.

⁷³ Jn 13, 34.

⁷⁴ There is a corruption in the text of this passage, and some words must have dropped out. The words given above in brackets would naturally be the

sense of the omitted clause.

⁷⁵ Lit. in evil.

⁷⁶ The Eth. has here a word meaning "to the (or, his) priesthood," but I cannot understand how it is to be taken.

⁷⁷ Cf. Dt 6, 7.

⁷⁸ Ps 1, 2.

not transgress the ordinance. And again it is said, "Blessed are they that are pure in their way, and that walk in his ways, and seek him with all their heart."⁷⁹ Moreover it is said in the Gospel, "Blessed are ye, if ye do this."⁸⁰

[vi., 24.] For on account of this is the law manifest in righteousness, and illumineth all the world, (even) those who believe in our Lord, and have forsaken the worship of idols, and kept far from wickedness and received all that is good. And the Jews also, who have rejected the covenants, whose hearts were blinded, and (who) followed the way of those who said, "We have no king but Cæsar,"⁸¹ and said again, "If we let this man alone, the Romans will come, (and) will take away our nation and our land,"⁸² prophesied against Him and said, "It is better for us to put one man to death, than that the nation perish."⁸³ (Yet) all nations have believed in Him, and the Romans have taken away their authority and all their ordinances; and therefore are they accursed because they have not been able to do His commandment. Moreover it is said, "Cursed is he that doeth not all the commandments which are written in the book of the law."⁸⁴

[vi., 25.] But we follow⁸⁵ the way of Christ, that we may receive a blessing: and let us receive the law, and the prophets, and the holy Gospel; and turn aside from those that worship many gods, and let us keep far from the murderers of Christ, and from them that slew the prophets. These are the unbelieving Jews. And let us be humble and firm in faith in Christ the King who hath authority over all things, and is the teacher of the law, and the guardian of the ordinances.

[vi., 26.] Keep far, then, bishops and priests and people, from (those that cause) division (even) from those that account unclean the Law and the prophets, being the enemies of God Almighty; and who believe

⁷⁹ Ps 118, 1f.

⁸⁰ Jn 13, 17.

⁸¹ Jn 19, 5.

⁸² Jn 11, 48.

⁸³ Cf. Jn 11, 50.

⁸⁴ Dt 27, 26.

⁸⁵ Or (by a change of vowel): let us follow.

not⁸⁶ in Christ the Son of God, and separate (?)⁸⁷ His birth in the flesh, and blaspheme against His sufferings in the flesh, and revile His cross, and mock at His death, and believe not in His resurrection, and make void His generation from the Father before the whole creation, [and say (that in Him) are flesh and soul and not the Godhead]. And there are others who say that Jesus Christ is above the whole creation, and glorify Him and say that He alone is the Father; and again they say that He is the Son and the Paraclete. Are not these then more impious⁸⁸ than all? And there are others who say that the resurrection of the dead (is of) souls without bodies. To these He saith, Depart into fire eternal. Keep far (from such men), beloved brethren, lest ye be condemned together with them.

[vi., 27.] [And⁸⁹ those that watch the stars, and worship the host of heaven, and observe days and hours—as for such, will He accept their prayers, and be pleased with their offerings? and will they read the holy Scriptures? These then are void (?)⁹⁰ of the Holy Spirit, which abideth in the heart of the faithful. Solomon saith concerning the saints, "Let them be prepared, if they sleep, to watch; if they sleep and awake, to be wise in truth and love."⁹¹] For the Holy Spirit is not far from faithful Christian people from the day of their birth, until they die. Let a woman after her child-bearing remain in her separation seven days. But if she think in her heart, and say, How shall the Holy Spirit abide upon me, while I am unclean? and

⁸⁶ The negative is found in E. The whole of the following passage is obscure in Eth., and the translation is tentative.

⁸⁷ I do not see the meaning intended. AC has "deny," a meaning foreign to the Eth. word, which means "separate" or "discern."

⁸⁸ *Lit.* unclean. This sentence is without the interrogative suffix, but it seems necessary to take it as a question.

⁸⁹ The first part of this sec-

tion is quite unintelligible. Anything that is clear shows that the translator misunderstood his text, if it was anything like what we find now in AC.

⁹⁰ The phrase "void of the Holy Spirit" occurs in AC. This seems to represent it, but how the meaning is extracted from the Eth. I fail to see.

⁹¹ Cf. Prov 6, 22. The quotation is hardly recognisable, showing how deep-seated is the corruption of the passage.

if (her) faith grow weak, and she be without good works, the Holy Spirit will not abide upon her. For this matter is not a transgression of the law, but marriage, and the customary separation of women, and nocturnal pollutions hinder not the Holy Spirit. But with the ungodly and unbelieving who have transgressed the law and the ordinances, the Holy Spirit will not abide. And those that have not the Holy Spirit are the habitation of unclean (spirits): but upon those that have believed and (that) hope in His second coming the Holy Spirit abideth. For the Paraclete hateth lies and every (evil) work; and the devil hateth works of righteousness and goodness. And whosoever is baptized in faith is separated from the spirit of Satan, and is the habitation of the Holy Spirit: and he that doeth His will is filled with wisdom and knowledge, and the unclean spirit cannot come nigh to him. The unclean spirit loveth such as are ungrateful, slothful, and sinners and sorcerers, for the devil by his want of gratitude fell from his throne, and was deprived of the glory of God. And he himself chose to be Satan rather than to be an archangel. Wherefore women ought to beware of every evil and vain thing, and be mindful of God, who created all things, and to follow His law, (and) not work the pleasure of the flesh, except only in lawful wedlock. Beware then of the counsel of evil men, and of union with them.

[vi., 28.] Wherefore separate yourselves, beloved brethren, from all the heathen who practise evil, and keep far from them; and count not as an abomination the flesh of men's dead bodies. We believe that the dead shall live and rise again. And in like manner lawful marriage is not an abomination, for the union of man and woman is righteous (before God) who created man and woman, and blessed them, and said unto them, "Increase and multiply, and fill the earth."⁹² Behold we understand that from God are all these things; without Him was not anything. Howbeit the men of Sodom sinned; they perverted nature and

⁹² Gn 1, 28.

wrought abomination;⁹³ and in like manner (sin) those who practise bestiality, which is unclean and is a transgression of the law. They that do such things shall not escape from punishment, for they defile pure marriage, and do what is unseemly and what is not commanded in the law; (but as) it is said, "They are joined one to another, man with man. But they work their own shame, and their iniquity shall return on their own heads."⁹⁴ For the Scripture saith, "If any man lieth with a man as with a woman; they have wrought uncleanness, let both of them die the death"; and, "He that lieth with a beast, let him die the death";⁹⁵ and, "He that committeth adultery with his neighbour's wife, let him die the death,"⁹⁶ for it is a shame to Israel. "The hire of a harlot, and the price of a dog they shall not offer in the house of the Lord."⁹⁷ This is what is forbidden in the law, but marriage is pure. And God blessed the union of man and woman. And Solomon also saith, "The union of man and man is abominable before the Lord."⁹⁸ David saith, "Let thy wife be as a pleasant vine in the chamber of thy house, and thy children also as young olive plants at thy table. Lo, thus shall the man be blessed that feareth the Lord."⁹⁹ For a man that is a lover of God ought not to be subject to lust.¹⁰⁰

[vi., 29.] And let the women also be obedient to their own husbands in love and fear, even as the blessed Sarah was obedient to her husband Abraham, and said to him, My lord. She did not name his name, but said of him, My lord is old. And in like manner, ye men, love your wives, for they are your members and sharers with you in the begetting of children. It is said, "Love

⁹³ The Eth. word is not given in the Lex. It is very similar to the name of Gomorrah, and may be a euphemism. Perhaps we ought to understand "men" and render: and (-o) did the men of Gomorrah.

⁹⁴ Rom 1, 27.

⁹⁵ Lev 20, 13, 15.

⁹⁶ Lev 20, 10

⁹⁷ Dt 23, 18.

⁹⁸ The quotation here in AC is from Prov 19, 11 (14).

⁹⁹ Ps 127, 3ff.

¹⁰⁰ So the sentence runs in E. A omits "not" and "God," and is unintelligible.

the wife of thy youth, as the hart loveth the fountains of waters; for she is thine and is with thee at all times, and is a member of thine."¹⁰¹ For it is said, "Take heed to yourselves and forsake not your wives."¹⁰² And as touching the lawful union of man and wife, when they rise from sleep let them not give heed to ceremonial washings, but rather take thought for prayer and supplication to God. But if a man lie with the wife of his neighbour, or defile himself with a harlot, and, when he riseth, wash himself in the sea, and in all the waters of the rivers, he shall not be able to cleanse himself; but his portion shall be rather in eternal condemnation.

[vi., 30.] Take no heed then of laws relating to the flesh, for lawful marriage is not unclean; nor seek after the way¹⁰³ of the Jews, nor use at all times (such ceremonial) washings, nor practise their customary purifications.

CHAPTER XXXIV.

THAT MEN OUGHT TO PRAY AND MAKE SUPPLICATION AND
GIVE PRAISE AND SING OVER THOSE THAT HAVE
ENTERED INTO REST; AND TO GIVE ALMS ON THEIR
BEHALF.

GATHER yourselves together diligently in the church, and read the holy Scriptures over those righteous Christians who have fallen asleep, and your brethren the martyrs who have entered into rest in the faith of Christ; and celebrate for them the eucharist,¹ (and) offer in the church His holy Body and precious Blood. And when ye bring (them) to the church and to the tomb sing psalms over them, for (it is said,) "precious in the sight of the Lord is the death of the righteous."²

¹⁰¹ Cf. Prov 5, 18f.

¹⁰² Cf. Mal 2, 15.

¹⁰³ So E. A is unintelligible.

¹ Lit. the thanksgiving of the oblation. Either word can be used separately of the eucharist.

² Ps 115, 6 (116, 15).

(And again,) Return unto thy rest, O my soul, for the Lord is thy help."³ And again it is said, "The remembrance of the righteous man is with praise";⁴ and "their souls are in the hand of God; even if they sleep, they are not dead."⁵ Our Saviour said to the Sadducees, "Concerning the resurrection of the dead, have ye not read what the Scripture saith, I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not then the God of the dead. He is the God of the living,"⁶ [and not all are living nor . . .].⁷ Elisha also in his death (raised) him that was slain in Syria; when the dead body touched him, it was raised. The righteous Joseph also touched the body of Jacob on the bier, and was not defiled. And Moses and Joshua the son of Nun, when they brought forth the bones of Joseph from the land of Egypt and touched his bones, were not defiled. And in like manner, ye bishops and all the people, when ye touch the dead bodies of those that have fallen asleep, count it not an abomination to carry their bones, for ye shall not be defiled on account of them. Remove, then, from you, this practice, for it is a thing of folly. And as for you, be ye adorned with wisdom and knowledge, that ye may find life eternal, and a portion with the souls of the righteous in the Kingdom of heaven, in a place of rest through Jesus Christ our Saviour, who is able to open the ears of your hearts that ye may hear the words of God which have instructed you in the Gospel by the admonition of our Lord Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate and Herod the King; He suffered, and died, and rose from the dead, and shall come again with glory and with great power; (and) shall raise the dead, and render to every man according to his works; and He ascended with great glory to His Father. And after He rose from

³ Ps 114 (116), 7.

⁴ Prov 10, 7.

⁵ Wis 3, 1.

⁶ Mt 22, 31.

⁷ The words in brackets (the last word in the Eth. is to me unintelligible) are apparently a gloss. There is nothing to correspond in AC.

the dead, we saw Him, and ate and drank and abode with Him forty days; and then He ascended into heaven, and sat on the right hand of the Father, the Almighty who sitteth on the Cherubim; concerning whom David saith, "The Lord said to my Lord, Sit thou on my right hand, until I bring thine enemies under the footstool of thy feet";⁸ whom the blessed Stephen saw, and cried and said, "Behold I see the heaven opened, and the Son of Man sitting on the right hand of God";⁹ who created the hosts of angels; to whom be great glory and honour and thanksgiving and dominion with His Father and the Holy Spirit, now and for ever and ever. Amen.

CHAPTER XXXV.

OF TOIL AND THANKSGIVING.¹

[vii., 1.] MOSES the prophet said plainly unto the people, even unto the people of Israel, "And behold I shew you plainly the way of death, and (the way of) life; choose life for yourselves, that ye may live."² And Elijah the prophet said unto the people, "How long halteth your heart concerning the Lord—the Lord is One; seek Him."³ Our Lord Jesus Christ said, "A servant cannot serve two masters; otherwise he will obey one, and disobey the other. Ye cannot then serve God and wealth."⁴ We have followed our Lord Jesus Christ, who hath mercy on the whole world.

[vii., 2.] We say then that there are two ways, one of death, and one of life: separate and having no connection one with the other; one which leadeth unto death, and one (which leadeth) unto life. The first is the way of life concerning which the Law hath spoken,

¹ Ps 109. 1.

² Acts 7. 56.

³ See Add. notes.

⁴ Cf. Dt 30. 15, 19.

⁵ Cf. 1 K 18. 21.

⁶ Mt 6. 24; Lk 16. 13. The word "mammon" is not retained here in Eth. nor in the Eth. N.T. in Mt or Lk.

and said, "Love the Lord thy God with all thy heart, and with all thy strength and with (all) thy soul, besides whom there is no other god,"⁶ and, "love thy neighbour as thyself,"⁷ and "what thou desirest not for thyself, that do not to thy neighbour,"⁸ "Bless them that curse you, and pray for them that oppress you,"⁹ and "Love your enemies," "What then is your reward, if ye do good to them that do good to you?"¹⁰ Take heed then and hate no man. And again it is said, "Thou shalt not hate any man, neither an Egyptian, nor an Edomite";¹¹ for they are all creatures of God. Keep far from evil men and from the desires of this world. "And to him that striketh thee on the right cheek, turn the other."¹² For David saith, "If I have rendered a return to them that rendered evil to me, let thine enemies cause me to fall naked."¹³ And again it is said, "If any man compel thee to go one mile, go (with him) twain"; and, "If any man take thy coat, leave to him thy cloak (also)";¹⁴ and, "Prevent not him that taketh thy goods";¹⁵ and, "Give to him that asketh of thee, and shut not thy door against him that desireth to borrow of thee."¹⁶ For God is merciful (and) a lover of men, and giveth all things to him that asketh of Him. And the Father "maketh the sun to rise on the evil and the good, and sendeth rain on the righteous and the sinful."¹⁷ Ye ought to give to all men of the labour of your hands; and honour ye the saints. For it is said, "Thou shalt do no murder." (Everyman) is thine image and thy likeness; and there is nothing worse than murder. And, "Thou shalt not commit adultery," nor separate (what is) thy flesh, nor make two parts (thereof); for it is said, "They twain shall be one flesh," and one spirit; and in form (only) are they separate; and "Thou shalt not steal," for when Achan the Israelite stole, they stoned him with stones, and he

⁶ Dt 6. 5.

⁷ Lev 19. 18.

⁸ Tob 4. 15 (16).

⁹ Lk 6. 28.

¹⁰ Lk 6. 33.

¹¹ Cf. Dt 23. 7.

¹² Mt 5. 39.

¹³ Ps 7. 5.

¹⁴ Mt 5. 41. 40.

¹⁵ Cf. Lk 6. 30.

¹⁶ Mt 5. 42.

¹⁷ Mt 5. 45.

perished; and in like manner. Gehazi stole and lied and was clad with the leprosy of Naaman the Syrian; and Judas Iscariot also stole the purse of alms (from) which alms were given to the poor, and betrayed the Lord of Glory into the hands of the Jews, and then repented, and hanged himself, and his bowels gushed out, and he died; 'Ananias and Sapphira his wife kept back part of the price of their possessions, and lied to the Holy Spirit, and died by (the sentence of) our beloved brother Peter the Apostle.

[vii., 3.] Thou shalt not practise magic, nor use divination, nor consult wizards, for it is said, "Ye shall not trust in wizards." And, Thou shalt not kill a child by abortion, for it is the image and spirit of God. And, "Thou shalt not covet" ¹⁷ the possessions of thy brother, nor his wife, nor his servant, nor his maid, nor his ass, nor his ox." Moreover, thou shalt never swear falsely, but if thou swearest, swear truly. And again it is said, "Thou shalt not bear false witness," for "he that speaketh lies against the poor provoketh his creator to anger." ¹⁸

[vii., 4.] And the way of evildoers leadeth unto death. Thou shalt not be of a double heart, or of a double tongue, for "the snare of a man is the word of his mouth," ¹⁹ and, "a talkative man shall not prosper upon earth." ²⁰ And let not your words be idle, for everyone that speaketh thoughtlessly shall be condemned. And, Thou shalt not be rapacious, for it is said, "Woe unto them that wrong their neighbours." ²¹

[vii., 5.] And ye shall not accept persons, nor be deceitful in heart, nor proud, for "God humbleth the proud." ²² And, Thou shalt not hate any man, nor curse thy brother, nor do evil unto him. And abstain from all evil, and be not passionate, nor envious, lest that befall thee that befell Cain, and Saul, and Joab. For Cain slew Abel his brother, and God chose Abel

¹⁷ Lit. love. A change of one consonant would give the reading: desire.

¹⁸ Prov 14, 31.

¹⁹ Cf. Prov 6, 2.

²⁰ Ps 130, 12.

²¹ Cf. Hab 2, 9.

²² 1 P 5, 5.

and accepted his sacrifice; and † Saul persecuted †²³ David, when he overcame Goliath the Philistine, (and) was envious of him because of the songs which the women sang; and Joab, also slew Abner the Israelite, and Amasa of Judah.

[vii., 6.] And, Thou shalt not be an augur, for it leadeth to idolatry, and concerning this Samuel saith, "This thing is sin," and it shall not be thus in Israel, for all these things are rejected in the law.

[vii., 7.] And, Thou shalt not be a murmurer, for ye have heard what befell those who murmured against Moses. Be meek like Moses and David, for the meek shall inherit the earth.

[vii., 8.] Be ye therefore merciful, for they shall obtain mercy. Accept every toil that cometh upon thee, like Job and Lazarus, that thou mayest receive a reward from God.

[vii., 9.] And honour him that teacheth thee the word of God, and be mindful of him day and night, for where instruction is, there God is.

[vii., 10.] And reconcile those who are at variance, and judge uprightly, for the judgment is the Lord's.

[vii., 11.] And when thou prayest, be not of a double heart. Peter said, He said to me while I was on the sea, Wherefore dost thou doubt, and makest for thyself a double heart?

[vii., 12.] And if thou givest alms to the poor, Doubt not; know thou then who it is that will render the reward; is it not the Lord? Give, then, to everyone that asketh of thee that which he needeth.

[vii., 14.] And forget not any of the commandments of the Lord; and confess thy trespass before Him, and sin no more, that thou mayest find (that which is) good before the Lord thy God, for He desireth not the death of a sinner, but that he should turn to repentance.

[vii., 15.] And honour thy father and thy mother; forsake not thy brethren and thy kinsmen.

[vii., 16.] And fear the King, and know that his

²³ As the MS. reads: And on Saul who persecuted, etc.

position is from the Lord; and honour rulers, for they are ministers of God.

[vii., 17.] And offer not a sacrifice whilst thou doest evil, before thou repentest of the evil of thy doings. This is the way of death and (the way) of life; and may God make you worthy to follow the way of our Lord Jesus Christ.

CHAPTER XXXVI.

OF THE CHRISM.

[vii., 27.] THOU shalt give thanks thus: We give thanks to Thee, Creator of all things, for the savour of this chrism, and for this oil of immortality,¹ which Thou hast revealed to us by Jesus Christ Thy Son. For Thine is the glory, and the kingdom, and the power for ever and ever. Amen.

[vii., 28.] And whosoever cometh to you, and giveth thanks thus, receive him as a disciple of Christ; and if there be anyone that teacheth contrary to the law which was given unto you by the Lord, receive him not, and let him not have fellowship with you in thanksgiving. Prove everyone that cometh unto you, and examine diligently his deeds, (and) appoint as is fitting, for ye have knowledge of those on the right hand and on the left. And judge between those who rule² justly, and (those who) rule unjustly; and to your neighbour that judgeth justly do good according to his doings; to him also that judgeth unjustly render according to his doing; and pray not with him, lest ye be defiled together with him. And every prophet and teacher that cometh unto you and teacheth truly is worthy of his meat, as a good workman who serveth his lord.

[vii., 29.] To the priests also give the first-fruits, that they may bless your labours; and give all the tithes

¹ *Lit.* oil that hath no death. ² *Lit.* "judge" in the next clause. The word is a different one from that trans-

to the widows, and to the orphans, and to travellers,³ and to strangers.

[vii., 30.] And on the Sabbath day, which is (the day of) the resurrection of our Lord, gather ye together in one place, and give thanks to God for all the good things that He hath done for you in Christ, that your sacrifice may be perfect and acceptable before God, for it is said concerning the Church that they shall assemble therein, and offer up incense and sacrifice, (for) "I, saith the Lord, am a great King upholding all the world, and my name is terrible in all the world, and (among) the Gentiles."⁴

[vii., 31.] Appoint for yourselves bishops, presbyters, and deacons, meek men and humble, who are chosen from the people, pure and tried in every good work; who desire not money, but rather teach the word of the Lord and the doctrine, and discern in uprightness the commandments of Christ⁵ . . . as father and lord . . . in love without anger and impatience, with a humble heart and in meekness. Observe all this that ye have been commanded of the Lord for the life of your souls. Let your loins be girt, and your lamps burning, and be ye ready as men who wait for their Lord when he cometh, whether at the first hour of the night, or at midnight, or at cock-crowing, or at break of day. The Lord will come at a time that thou expectest not. Blessed are those servants whom their Lord, when he cometh, shall find so doing. Behold, He will gird Himself, and go about, and serve them. Pray then and work, lest death come upon you suddenly.

[vii., 32.] And when the glory of the Son of Man shall appear in heaven, and the archangel shall blow the trumpet, and the dead shall be raised, and our Lord shall come with His Saints in the clouds of heaven, and all the angels of His power with Him, then shall He sit on the throne of His Kingdom, and destroy the devil, the deceiver, and shall render to every man

³ A change of one consonant would give "poor," as in AC. ⁴ *Cf.* Mal 1, 11. 14. ⁵ Some words have evidently been lost. The words that follow are a mixture of the next two sentences in AC.

according to his works; and then shall the sinners go into eternal condemnation, but the righteous into life eternal, and (these) shall rejoice in the Kingdom of heaven through our Lord Jesus Christ.

[vii., 33.] Be ye, then, ready that ye may receive His good things. Let us pray and make supplication unto Him, and say, O, our Saviour, Who art before the world (was), God of gods, the Almighty, One God, the Creator of every creature, the Lord of our holy fathers, who were without blame before Thee,⁶ the God of Abraham, Isaac, and Jacob (Who art) merciful, and ready to forgive sins, faithful and kind, plenteous in compassion and mercy, from whom nothing is hidden, (but) all is open before Thee: in Thee the souls of the righteous trust, and in Thee the saints hope; (Thou art) the Father of them that are blameless, and hearest the prayer of the pure in heart, and hearkenest to the supplication of them that are silent. Make Thy favour, O Lord, to dwell on every creature, for Thou knowest that which the heart thinketh before the thought (cometh); and in all the ends of the world they offer up to Thee sacrifice and incense with prayer and thanksgiving; Who hast appointed days that men may do righteousness, and the gate of whose mercy is open to everyone that seeketh Thee, and hast appointed laws and ordinances, and caused us to understand that the riches of this world are transitory and that the ornament of beauty abideth not for ever, and that the might of the strong decayeth speedily. For our father Abraham was the first to walk⁷ in the way of righteousness, and Thou gavest him honour and riches, and in faith he accomplished his life; and Thou saidst unto him, "I will multiply thy seed as the stars of heaven, and as the sand of the sea";⁸ and Thou gavest Isaac unto him; Thou didst bless him and say unto him, "I will be with thy seed after thee."⁹ For we have known Christ in

⁶ Eth. Him. In this prayer the suffixes as well as the verbs are frequently in the third person instead of the second.

⁷ Or, walked of old.

⁸ Gn 22, 17.

⁹ Cf. Gn 26, 3. E reads: with thee and with thy seed, etc.

our father Jacob, whom Thou didst send to the land of Egypt,¹⁰ and didst say unto him, "Behold I will be with thee, and will surely multiply thy seed exceedingly."¹¹ And in like manner Thou didst say unto Moses, Thy holy and faithful servant at the bush, "I am from before the world (was), and my name shall be for ever";¹² and Thy memorial also is for generations of generations; Who didst bless the seed of Abraham that they might be blessed for ever.

[vii., 34.]¹³ Thou didst create man that he might be a rational (creature), and Thou didst say in Thy wisdom, "Let us make man in our image and in our likeness"; and Thou didst set Adam to be ruler over all, and didst give him life eternal. And when he transgressed Thy commandment, Thou didst put him forth from the garden, and didst bring death on him. Then Thou didst send Thy only-begotten Son and didst raise him from his fall, and didst restore him to the garden of delight.

[vii., 35.] Thou, O Lord, alone are great, and powerful, and terrible, merciful and kind, the Almighty who doest wonders, and withdrawest not Thy compassion from any of Thy works or creatures, good and a lover of men, and dealing gently with sinners, and bringing them back in the multitude of Thy mercy, and though we are not worthy to look up unto Thee, nor raise our eyes to heaven, Thou in the greatness of Thy power regardest our humility. The heavens are supported¹⁴ by Thy commandment, and by Thy word the earth is established, for Thou, O Lord, art mighty, and the righteousness of Thy judgment hath filled the earth which Thou hast created.

¹⁰ AC has: Mesopotamia: which suits the following quotation better.

¹¹ Gn 28, 15: 48, 4.

¹² Cf. Ex 3, 14f.

¹³ This section is very much shorter than the corresponding chapter in AC.

¹⁴ Lit. suspended.

CHAPTER XXXVII.

OF THE SERVICE OF THE HOSTS OF SPIRITUAL ONES AND
THE HOLY CHURCH.

ALL the spiritual hosts of angels are a flame of fire, and the holy cherubim with six wings glorify Thee with a loud voice, and sing with a voice that is never silent, and say, "Holy, holy, holy, Lord of Hosts, the holiness of Thy glory [is perfect and] ¹ filleth the heavens and the earth."² The (whole) number of these angels, thrones and authorities, dominions and principalities, and powers, the cherubim and seraphim cry and say, Blessed be the Lord the God of Israel, and blessed be this Church of the nations (which) is like unto the host of heaven. Day and night with holy soul and perfect heart thus they sing,³ and say, "The Chariot of God is ten thousand times ten thousand and thousands of thousands of them that glorify the Lord in the holy mount of Sinai."⁴ The heavens and all that is therein give humble thanks to Thee, for Thou hast hung the heavens as a vault, and hast laid the foundations of the earth, and established it on the waters; and Thou hast separated darkness from light, and numbered the stars in their fulness, and called them all by their names. The whole creation declareth Thy greatness, and the trees of the field also Thou hast made to grow. Wherefore the whole creation of mankind must needs offer up to Thee glory and thanksgiving, sacrifice and offering⁴ and incense through our Lord and Saviour Jesus Christ, Thy only-begotten Son. Thou alone art Almighty, good, and loving mercy, and beneficent, for Thine is the glory and power for ever and ever. Amen. Thou art in heaven, and Thou art on earth, and Thou

¹ The words look like a gloss.
There is nothing to correspond
in AC.

² Isa 6, 3.
³ Ps 67, 18.
⁴ Or, eucharist.

art in the sea; Who hast gathered together the whole creation from the confines of the earth, and there is no end of Thy greatness. For it is not we who have said this, but Thou didst say, "I am the Lord God who am above the heavens,"⁵ and I am present in every place, and besides me there is no other god. True is Thy word, and there is none that is like unto Thee, the holy God, the Lord of the Saints, and the souls of all are in Thy hand. Thou art worthy of glory and exaltation, Whose throne is unchangeable, and (Whose) strength decayeth not, and (Whose) greatness none can declare, and the excellence of (Whose) beauty is marvellous. There is none that dareth to draw nigh to thy habitation, and the knowledge of Thy wisdom is without number. Thy righteousness hath no end, Thou needest none to counsel Thee, nor seekest any to help Thee; Thou hast no beginning nor any end; Thy kingdom passeth not away, and there is none that can overcome Thy power, and innumerable are the hosts of angels who minister unto Thee. Thou art the Father of wisdom, and the maker of the whole creation, and the framer⁶ of the law. Thou destroyest the ungodly, and rewardest the righteous. (Thou art) God the Father of our Lord and Saviour Jesus Christ, the Lord of those who give Him humble thanks, in Whom is no falsehood; Who takest no bribe in judgment, Whose praises are innumerable. To Thee is due the honour, and glory, and worship which every rational soul † sendeth up †⁷ to Thee for ever and ever. Amen.

⁵ Cf. Dt 4, 39.
⁶ Lit. maker.

⁷ A slight change is necessary
to get this reading.

CHAPTER XXXVIII.

THAT WE OUGHT TO REST ON THE SABBATH DAYS AND
HEARKEN TO THE WORDS OF THE HOLY SCRIPTURES
THAT WE MAY DO HIS WILL, AND REMEMBER THE
SUFFERINGS WHICH GOD THE WORD ENDURED FOR
OUR SAKES.¹

[vii., 36.] O LORD ALMIGHTY, who didst create the world by² Jesus Christ our Saviour, and didst appoint the Sabbath, and rest thereon from all Thy work, and hast commanded us to rest (on it) from all the work of our hands, and to be ready to serve and do Thy commandments; and hast given us feast days (for) the joy of our souls; and that we should remember the skill of Thy wisdom, that God the word was pleased to be born of a woman for our sakes, and appeared manifestly in this world (?);³ and was baptized as man, though He was God, and endured patiently the sufferings of the Cross, died and rose from the dead in great might. Wherefore we keep as a feast the holy day of His resurrection, and honour the first day of the week, and give glory, and sing praise to Him who conquered death and gave light to the whole world, and hath bestowed on us incorruptible honour and glory, and hath gathered the scattered people, and made them to be one pure flock, and hath blessed them, even as He blessed Israel. (It was) Thou, O Lord, who broughtest our fathers from the land of Egypt, and didst deliver them from bitter bondage, and didst save them from the sea, and from the labour of the brick-kiln, and didst bring them forth from the power of Pharaoh and his hosts; and leddest them through the sea on dry ground, and didst sustain them with all good things in the

¹ It seems best to take this last clause as part of the title of the chapter. It is so punctuated in D. A has a stop at "will."

² I have made the correction

from D. A omits "Lord" and "by," thereby making the prayer addressed to Christ. This does not agree with the AC.

³ Or, matter. The Eth. word has manifold meanings.

wilderness, and appoint for them the law of the ten words which Thou didst utter with Thy voice, and didst write with Thy hands, and didst command them to rest on the Sabbath day, that they might give Thee humble thanks, and be safe from all evil; and didst bind them with words of admonition, and gather them and bring them into the house of Thy sanctuary. Wherefore He hath commanded us to rest on every Sabbath day, because on the Sabbath day our Lord rested from all His work. Let us, then, seek after all His law, and give thanks to Him, and bless God for all the good things that He hath bestowed on us, the sons of men. And greater than all these is (the day of) His holy resurrection which our Lord and Saviour and Creator, God the Word, hath taught us (to observe), He who was begotten before the world was created, the Son of the Father, and (was born) of the Virgin Mary without human father: He suffered and was crucified and died in the days of Pontius Pilate; and rose from the dead on the day of the Christian Sabbath. Remember, O Lord, that which we offer to Thee on this day, the sacrifice, and the oblation, and the eucharist of Thy holy peace,⁴ this great portion which Thou hast given unto us, that we may offer (?)⁵ that which is good unto the greatness of Thy power.

[vii., 37.] And Thou hast fulfilled the prophecy, and hast shown mercy unto Zion, and hast had compassion on Jerusalem, and hast exalted the throne of David thy servant amongst us by the birth of Christ, who was born of a virgin of his seed according to the flesh. Do Thou, O Lord, receive the prayer and supplication of Thy people who call upon Thee in truth, even as Thou didst receive the sacrifices of the righteous each in its own time: first of Abel, whose sacrifice Thou didst respect and receive; of Noah when he was going forth from the Ark; of Abraham when he was going forth from the land of the Chaldees; of Isaac when he was going forth from the Well of the Oath; of Jacob in

⁴ DE read (perhaps rightly): to Thy holy name.

⁵ Lit. do.

Bethlehem;⁶ and of Moses in the mount; and of Aaron in the wilderness; and of Joshua the son of Nun in Gilgal; and of Gideon on the rock; and of Manoah and his wife in † the plain; †⁷ and of Samson when he was athirst before he transgressed; and of Jephthah in war; and of Barak and Deborah over⁸ Siscra; and of Samuel in Mizpeh; and of David in the field of Ornan the Jebusite; and of Solomon in Gibeon † and †⁹ in Jerusalem; and of Elijah on Mount Carmel; and of Elisha at the fountains; and of Jehoshaphat in battle; and of Hezekiah in his sickness and concerning Sennacherib; and of Manasseh in the mount of the Chaldees after he had transgressed; and of Josiah in Pasa; and of Ezra when he was returning; and of Daniel in the den of lions; and of Jonah in the belly of the whale; and of the Three Children in the furnace of fire; and of Hannah in the tabernacle of testimony by the ark; and of Nehemiah when he was building the wall with Zerubbabel;¹⁰ and of Mattathias and his sons on the hilltop (?);¹¹ and of Joel¹² in the blessing; now also in like manner receive the prayer and supplication of those who offer to Thee with knowledge through Jesus Christ.

[vii., 38.] We give thanks to Thee for all things. Thou takest not from us Thy compassion and Thy mercy, for Thou art merciful and full of compassion in all generations, Who didst receive Enosh, and Enoch, and Noah, (and didst help) in the days of Moses and Joshua, (and) the Judges, and in the days of Samuel and Elijah and the other prophets, and in the days of David and the other kings, and in the days of Esther

⁶ AC similarly as Bethlehem instead of Bethel.

⁷ So in AC. Eth. has apparently a proper name, but in a hopelessly corrupt form.

⁸ No very great change would be required to obtain "in the days of," as is found in AC.

⁹ So AC reads. Eth. omits: and.

¹⁰ Two of the sacrifices mentioned in AC are here joined together.

¹¹ AC has ἐν τῇ ἱερῇ σου. The Eth. word has several meanings. Which the translator intended, or what his idea was, I am unable to conjecture.

¹² AC has: Jael, or Jabel. Possibly Job is intended.

and Mordecai, and in the days of Judith, and in the days of Judas Maccabæus¹³ and his brethren: receive us also in like manner in our days through Thy Son Jesus Christ the Great High-priest, who hath saved us from the sword and famine, and hath fed us and satisfied us, and healed us from (our) sickness, and protected us from evil tongues.¹⁴ To Thee we give thanks at all times through Jesus Christ, who hath bestowed on us a sweet and articulate voice, and a tongue fair as the sound of an instrument, and hath made us to discern between sweet and bitter, (and given us) eyes to see, and ears to hear, and noses to smell, and hands to handle with, and feet to walk; and these Thou hast created from a tiny drop that is gathered in the womb; and Thou didst bestow (on man therewith) a soul that shall not die, and make him a rational being. And Thou didst instruct him by Thy law and adorn him by Thy commandments; and after a while Thou didst make him mortal and didst grant him a resurrection. How then shall man repay Thee for all this that Thou hast done for him? Now also we must needs give Thee thanks and glorify Thee according to the measure of our power. Receive (us) that (our service) may be acceptable before Thee; and save us from the apostasy of the wicked whose gods are many, and deliver us from those who contend against Christ, and free us from the error of Satan, for Thou didst send Christ Thy beloved Son to become man, though He is God, and didst cause the Paraclete to dwell in us, and didst set the angels to bless us, and didst put Satan to shame. Since Thou hast created us and granted us life, preserve us, and give us sustenance, and turn us to repentance; for Thou art worthy of glory and worship for all that Thou hast done for us through Thy Son our Saviour Jesus Christ for ever and ever. Amen. Follow after this at all times, brethren; the Lord be with you on earth and in heaven and in the Kingdom of His

¹³ Eth. Judas and Maccabæus.

¹⁴ Lit. from the sickness of evil tongues, and hath protected us from them.

Father, who sent Him to free us from deeds of sin, and the service of Satan, and (who) hath given life to the sons of men, even to those that believe in the Lord God, the Creator, that those who believe in Christ may live.

[vii., 39.] What thanks is it fitting that we should offer to God the Father through Jesus Christ? Behold we have told you before, and have taught you. Observe all this that ye may find life eternal. Amen.

CHAPTER XXXIX.

OF THE CATECHUMENS WHO DESIRE TO BE BAPTIZED.

HE that desireth to be baptized must needs be taught the word of instruction, and be made to understand the knowledge of God the Father, and be instructed as to the incarnation of the only-begotten Son and the good pleasure of the Holy Spirit. Moreover let them tell him that God created the world and man upon it, and how God sent judgment on the wicked by the waters of the flood, and destroyed sinners with fire, and did magnify the saints in all generations. These are Seth, and Enosh, and Enoch, and Noah, and Abraham, and all those that were begotten of them, and Melchizedek, and Job, and Moses, and Joshua, and Caleb, and Phinehas the priest, and all the righteous according to their generations; and how God pitied and chose mankind, and rejected them not, but rather called them, and turned them at all times from error and from vanity to true knowledge, and brought them forth from the service of the adversary, and made them an army to do His commandments, and saved them from deadly error, and led them unto life. All this then let him understand who desireth to be baptized, and (then) let him receive baptism. And let him who layeth hands upon him worship God the Father the maker of all things, who sent unto us His only-begotten Son Jesus Christ to save mankind, from filthiness of flesh and soul, and to

sanctify them according to the good pleasure of His goodness, and to lead them in the way, and to enlighten the eyes of their hearts, that they might understand His wondrous works, and learn His righteousness and be far from wickedness, and walk in the way of uprightness, that they may be worthy to be baptized as sons of Christ, in a hope that is full of grace and truth. But let them have understanding of wisdom and knowledge, and receive the works of righteousness, that they may enter into life. And after the thanksgiving let them be taught the incarnation of the Lord and His sufferings, and His resurrection from the dead, and His ascension into heaven.

[vii., 40.] And let the catechumen who desireth to be baptized be taught to renounce Satan, and to believe in Christ, and to forsake his former habits, and to purify his heart from all evil and revenge and impurity and deceit. Then let them receive the holy mysteries. As a wise man who purgeth his field of thorns and thistles, and soweth wheat therein, so ye also in like manner must needs be separated from all impurity, and cleanse your hearts from evil, that ye may be worthy to receive holy baptism. For thus our Lord taught us, saying, "Baptize all nations into the name of the Father, and of the Son, and of the Holy Spirit."¹

[vii., 41.] And again, let them command him that is baptized to say thus, I renounce thee, Satan, and all thy works, and all thine evil, and all thy service, and all thine angels and all thine arts, and all thy might.² And after the renunciation thou shalt confess, and say, I believe in Christ; and again, I believe in the One true God unbegotten, the Father of our Lord and Saviour Jesus Christ, the Almighty and the Creator of all things, by whom are all things; and I am baptized into His only-begotten Son Jesus Christ, who was begotten before the world (was), by the will of the Father, by whom all things were made, both those in heaven and those in earth, both visible and invisible; and who came down from heaven in the latter days,

¹ Mt 28, 19.

² Or, host.

and was incarnate of the Holy Virgin Mary, and was born in purity; and (who) fulfilled the law of His Father, and was crucified for us in the days of Pontius Pilate, and died, and abode in the heart of the earth three days and three nights, and rose from the dead, and ascended into heaven in glory, and sat on the right hand of the Father; and (who) shall come again at the last day to judge the living and the dead, of whose Kingdom there is no end. And I am baptized also into the Paraclete the Holy Spirit, who proceedeth from the Father, and was strong (?) through the Son, and dwelt in the holy patriarchs; and (who), again, was sent upon the apostles from the Father by our Lord Jesus Christ; and after the apostles He was sent and given to the faithful in Jesus Christ; and (I am baptized) into³ the apostolic Church for remission of sins, and for the Kingdom of heaven, and for the life to come for ever.

[vii., 42.] And after he has made confession, let him draw near to the anointing of the holy oil which the priests have consecrated for the remission of sins, and let the priest pray and make supplication to God, and say, May God the Father unbegotten, the Father of our Lord and Saviour Jesus Christ, King of kings, sanctify and purify this oil in the name of His only-begotten Son Jesus Christ; may it be a spiritual grace and power for the remission of sins; and a pledge (?) for this baptism by the anointing of this holy oil, that (he that cometh thereto) may be worthy to keep Thy⁴ commandments.

CHAPTER XL.

CONCERNING THE PRAYER WHICH IS SAID OVER THE WATER.

[vii., 43.] WHEN the priest standeth over the water, let him pray thus, saying, O Lord our God, the

³ Or, given to those that believe in Jesus Christ and in. ⁴ "His" would rather be expected. Perhaps this whole prayer ought rather to run in the second person.

Almighty, Father of Thine only-begotten Son our Lord Jesus Christ, I give Thee thanks for that thou didst send Thine only-begotten Son, and He hath saved the whole world, and He heareth all who make supplication unto Him, and proclaimeth concerning the Kingdom of heaven, and remission of sins, and the resurrection of the dead. I glorify Thee, and give Thee thanks, and † praise †¹ Thee that Thou didst patiently endure the sufferings of death on the cross for all; Who hast given us baptism, which is the new birth. I glorify Thee, O God the Father, God alone, in the name of Jesus Christ, and the Holy Spirit that Thou the Doer of all wonders hast not rejected mankind; Who didst create Adam and set him in the garden, and when he transgressed Thy commandment, Thou didst put him forth from the garden by Thy righteous judgment, but in Thy manifold mercy Thou didst not cast him off, but didst send Thy Son in the latter days to become man, and to endure suffering without sin. I pray to Thee and entreat Thee; look down from heaven upon this water, and sanctify it by Thy power, that all they who are baptized thereby according to Christ's command may be together with Him partakers in His² crucifixion, and His death, and His resurrection, and His ascension into heaven, that Thou mayest save them from the death of sin, and that they may live in righteousness.

[vii., 44.] And after this let him baptize³ into the name of the Father, and of the Son, and of the Holy Spirit, and anoint with the oil of balsam, and say:

CHAPTER XLI.

OF THE PRAYER WHICH IS SAID OVER THE CHRISM.

O LORD GOD, the Lord of the whole Creation, Who hast granted us the sweet savour of this chrism, even

¹ MS. reads: sanctify. A very slight change gives the above reading. ² Possibly "him" or "them" should be inserted here and after "anoint." AC reads

³ Eth. Thy; and so with the following words. "him" after "baptize."

to all the nations who believe in Thee, (grant)¹ also the efficacy of this chrism as a mystery (?) to those that are baptized into Thy name.

[vii., 45.] And after this he shall stand, and pray this prayer which our Lord hath taught us: "Our Father who art in heaven," unto the end thereof. Then let the priest turn towards the East, and raise his eyes to heaven, and say, "Glorify the Lord, for the Lord is good; and sing to His name, for it is good, for His mercy is for ever."²

CHAPTER XLII.

THE catechumens³ who have been baptized shall pray this prayer: O God Almighty, the Father of our Lord and Saviour Jesus Christ, the only-begotten Son, that lovest a body undefiled, and acceptest a meek heart and a humble spirit, and a knowledge of wisdom that hath no decay, make Thy Holy Spirit to dwell in us by Thy good will and the strength of Thy power through Jesus Christ, by whom to Thee be glory and power with Him and with the Holy Spirit for ever and ever. Amen.

CHAPTER XLIII.

OF THE BISHOPS WHO WERE ORDAINED BY THE APOSTLES.

[vii., 46.] THESE are the names of those who were ordained by us. First in Jerusalem, James, the brother

¹ Unless some verb be supplied the sentence will be unfinished.

² Cf. 2 Chr 5, 13. AC refers definitely to this verse and the preceding verses, citing the book by name.

³ Lit. new ones. It is not the same word as has been used above.

of our Lord; and after him was ordained in his stead Simeon, the son of Cleopas; and after him Judas the son of James. And in Caesarea of Palestine, first, Zacchæus the publican; and after him, Cornelius; and after him, Theophilus. And in Antioch, first, Evodius (ordained) by Peter; and after him Ignatius, by Paul. And in Alexandria, first, Annianus, who was ordained by Mark the Evangelist; and after him, † Avilius †¹ (ordained) by Luke the Evangelist. And in the Church of Rome, first, Linus (ordained) by Paul; and after him Clement, who was ordained by Peter. And in Ephesus, first, Timothy (ordained) by Paul; and after him was ordained John by John the Evangelist. And in Smyrna, first, Aristos;² and after him Strataeas, the son of † Lois †; and after him Ariston. And in Pergamus, first, Gaius. And in Philadelphia, first, Demetrius (ordained) by Peter. And in † Cenchreae, † first, Lucius (ordained) by Paul. And in Crete, Titus. And in Athens, Dionysius. And in the three cities³ of Phœnicia, † Marthones. † And in Laodicea, Archippus. And in Colassae, Philemon. And in Macedonia and in Beroea, Onesimus (the servant) of Philemon. And in the Church of Galatia, Crescens. In the region of Asia, Aquila and Nicetas. And in the Church of Aegina, Crispus.

These are they whom we entrusted (with the churches), and ordained in Jerusalem, and sent forth to preach and to teach in their several regions. Remember, then, their toil, and receive their admonition, and observe their words.

May the Lord be with you from henceforth and for ever, even as He said unto us when He was ascending to heaven to the Father, "Behold I am with you all the days unto the end of the world."⁴

Glory be to God, to whom be glory and honour for

¹ This and the other words similarly marked in this section have been restored in conformity with AC. The Eth. has forms which are very corrupt.

² Eth. distinguishes in form Aristos and Ariston. In AC they are identical.

³ A translation of Tripolis.

⁴ Mt 28, 20.

ever, and ever, and ever. Amen and Amen. So be it.
So be it.

Here endeth the doctrine of the Didascalia of the holy fathers the Apostles. Their prayer and their blessing be with their beloved Bākaffa and with his wife, Wāld Sāala, for ever and ever Amen.

ADDITIONAL NOTES

A. [The "preface"].—The opening section which I have referred to in the Introduction as the "preface" is not contained in AC. It is found, however, not only in all the manuscripts of the Ethiopic, but also in both recensions of the Arabic Didascalia, and in the Mesopotamian codex of the Syriac Didascalia edited by Mrs. Gibson. It comprises the opening paragraph as far as the words, "shall be in the fire of Gehenna for ever, as it is written."

B., p. 1.—The Ethiopic manuscripts have after "skilful singers" the word "nipilobanos," obviously a corruption of some Greek word, the first syllable being the plural of the definite article in Coptic. Platt omits in his translation. Dillmann in his *Lex. (sub voce)* suggests "acolyte," and Maclean (*Handbook*, etc., p. 32) *παρθένους* (?). Neither of these is at all likely. The Syriac version of the "preface" reads, "the singers as psalmists with intelligence and with constancy." Arabic (I) gives no help, since the corresponding word in it is itself of uncertain signification, interpreted variously as "acolytes" or "exorcists." Arabic (II) appears to solve the riddle. It testifies [Funk, Vol. II., p. xxxii] that the original Greek was *φιλόπονοι* or *φιλοπόνως*. This agrees well with the Syriac version, and would explain the reading of the Ethiopic, *i.e.* as "ni," the Coptic definite article, and *φιλόπονος*. The reading is important as showing probably a close connection between the Ethiopic and Coptic versions.

C. [ii. 1], p. 13.—"Joash . . . when he was seven years old, etc." The Eth. reads Uziah both in A and P. In AC we find: "Josiah at eight years of age reigned righteously, and in like manner Joash governed the people at seven years of age." There is here an absence of chronological order. It may be that the substitution of Uziah for Joash was an attempt to rectify this, and that the second clause should read: "and afterward †Josiah† in his eighth year reigned in righteousness." In Mt 1, 18, owing to the omission of the names of three kings, we have the words, "Joram begat Uziah." It is hardly correct to say, as Platt does in his

note, that "Joash is called Ozias in the first chapter of St. Matthew's Gospel."

D. [ii. 18], p. 32.—"And He answered and said unto the people, etc." On this passage Platt's note is: "Here we find in the Greek Constitutions a long quotation from the prophet Ezekiel, containing above one-half of the 34th chapter of his Prophecy. Instead of which, in the Ethiopic version, we have only the latter end of the quotation, and that in a mutilated state, joined on to some words of our Saviour's from St. John's Gospel, as though He had spoken to the people these words from Ezekiel also." This is an accurate statement of the facts, except that the length of the quotation from Ezekiel in AC is rather exaggerated.

E. [ii. 54], p. 71.—The second last word of the title of Chapter xii. is somewhat mysterious in Ethiopic. Transliterated in its singular form it is "äbibilosawi" in P. Platt in his notes says that he thought of "philosophos" and "diabolus," but finally translated generally "evildoers." In three of the British Museum MSS. (ABE) the form of the word is somewhat different, "äbibolosawi." The first two syllables represent the Greek preposition "epi," as they do, for example, in the Ethiopic form of the Greek name Epimachos (*cf.* Dillmann's Lex.). This being so, this second form of the word seems to be a transliteration of "epiboulos," or some kindred word, in the sense of "schemer" or "plotter." The corresponding word of the title in Arabic (II) is translated by Baumstark by "Widersacher."

F. [iii. 1], p. 85.—Platt translates thus: "At seven years did she enter into the Temple, and she remained fifty-seven years, continuing a virgin." This is meaningless. The words "her husband" might easily have dropped out, as the word in Ethiopic for "her husband" bears a strong resemblance to the word for "years." Why the number fifty-seven is chosen is not clear. It may be the result of a calculation, taking the age of Anna at marriage to have been sixteen years ($16+7+57=80$).

G. [v. 14], p. 126.—"At the third hour they raised Him on the tree, and at the sixth hour they crucified Him, etc." There seems to be no difference between these two events, so why should they be separated by a period of three hours? The mistake seems to be in the word "raised." In the *Statutes of the Apostles*, Statute 48 (Ethiopic) is, "Concerning the times at which it is seemly to pray." In it are found these words, "pray at the third hour . . . because in that hour they stripped Jesus Christ and nailed

Him upon the wood of the cross. . . . And again pray at the sixth hour; for at that hour was the hanging of our Lord Christ upon the wood of the cross" (Horner's translation). The word for "raised" differs only in one letter from the word for "stripped." Probably the latter was the original reading in the Ethiopic Didascalia also.

H. [v. 14], p. 127.—"and it was evening, etc." The Eth. has a stop at the word "tomb." The first four words of the next sentence are: "and-when-it-was-evening at-the-dawning in-the-twilight-of the-sabbath." The last three of these words are found in the Eth. N.T. in Mt 28, 1 in a different order, the meaning being: "and late (?) on the Sabbath at the dawn (of the first day of the week)," a translation of ὁψὲ δὲ σαββάτων, ἡ ἐπιφωσκούση. The first of the four words is possibly a translation of the "when it was evening" of Mt 27, 57. I have given as a translation of the last three words the R.V. of Mt 28, 1.

I. [v. 17], p. 130.—In the title the words occur "on the fourteenth day of the month." This translation omits the last of the Ethiopic words which correspond. The word is one which it is not easy to represent in translation. It refers to the fact that the fourteenth day is to be reckoned in a special way—that is, that the beginning of the month was to be reckoned by a particular night rather than a particular day.

J. [vi. 18], p. 155.—"Uzziah . . . Joel." I have left these names enclosed in brackets, though it might have been better to emend them in accordance with what is found in AC. There it is *Jehoshaphat's* alliance with Ahaziah that is mentioned, for which he was reprov'd by *Jehu* the prophet. The change from Jehu to Joel is found in several MSS. of AC.

K. [vii. 1], p. 168.—The title "Of toil and thanksgiving." I have given the translation "toil," as such is the literal translation. The word probably has reference to the "Christian life" in general. The title of the chapter in Arabic (II) as given by Baumstark runs, "Ueber das auserwählte Leben und Dank." The life of ascetics is often described in Ethiopic by this same word "toil."

The latter part of the title, as already mentioned in the Introduction (p. xviii.), has apparently nothing to correspond to it in the chapter as it at present stands. I have suggested that the presence of the word "thanksgiving" in this title is an indication that at some time the Ethiopic Didascalia, or its original, did include that part of AC vii. which treats of the administration of the eucharist.

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